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ABSTRACT

This book presents a collection of essays that reflect the experiences of educators who have responded to the challenges of cultural diversity on their campuses or within their educational regions. Essays examine instructional strategies, curriculum issues, and creating the climate for change. Essay titles and their authors are as follows: "Collaborative Learning: Building Community in the Culturally Diverse Classroom" (Teresa M. Faulkner, Hallie S. Lemon); "Censorship and Student Texts" (Julie Brown); "Understanding the International Student: A Comparative Analysis of Factors that Influence Reading and Academic Endeavors in the Developed and Developing Worlds" (Septimus M. KaiKai, Regina E. KaiKai); "Resources: Cultural Diversity Documented on Film and Video" (Janice R. Welsch); "Teaching a University-Level Multicultural Music Course" (Donald W. Roach); "Why 'Race' Has No Place in Multicultural Education" (J. Q. Adams, Bem P. Allen). "Civic Literacy, Native American Sovereignty, and Counter-Socialization" (Guy B. Senese); "Training Early Childhood Teachers to Counter Indirect Influences on Young Children's Attitudes Toward Diversity" (Jeanne B. Morris); "Teachers for the Culturally Diverse Classroom" (Savario Mungo); "Redesigning General Education to Include Cultural Diversity" (Kenneth Sutton); "Access, Equity, and Cultural Diversity: The Community College Potential" (Pauline E. Kayes); "Implementing Multicultural Education Within a Multi-Campus University" (Nathaniel L. Fisher); "Cultural Diversity on College Campuses: The Leadership Role of the Academic Vice-President" (Carol Everly Floyd, Catherine N. Batsche); "The Diversity Continuum: Enhancing Student Interest and Access, Creating a Staying Environment, and Preparing Students for Transition" (Karen A. Myers, Robert Caruso); and "The Historical Role of ICBCHE: In Search of a Critical Mass" (Charles E. Morris). (GLR)

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ulticultural Education:

Strategies for Implementation in Colleges and Universities
Volume 2

edited by:
J. Q. Adams
Janice R. Welsch

HE 025 979

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MULTICULTURAL EDUCATION: STRATEGIES FOR IMPLEMENTATION IN COLLEGES AND UNIVERSITIES

Volume 2

Edited by:
J. Q. Adams
Janice R. Welsch

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DEDICATION

This book is dedicated to our brothers and sisters everywhere.

The Stellar Rainbow People Poem

We are prisms
that the lights of the universe pass through
revealing our many qualities
that fill the emptiness and darkness

Proudly individual
we welcome the radiation of all others
for together we shine
like the jewels in the heavens

Each one of us a star

by J. Q. Adams

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We are indebted to the contributing authors who synthesized their knowledge and understanding of multicultural education into effective and practical strategies for the classroom.

We also want to acknowledge The Midwest Modern Language Association and Julie Brown for permission to reprint her essay, "Censorship and Student Texts," from the Spring 1992 issue of *The Journal of the Midwest Modern Language Association*, and The Center for Studies of Multicultural Higher Education, University of Hawaii at Manoa, for permission to reprint Bem P. Allen and J. Q. Adams' "Why 'Race' Has No Place in Multicultural Education," from the 1992 edition of *Academic Literacies in Multicultural Higher Education: Selected Essays*, edited by T. Hilgers, M. Wunsch, and V. Chattergy.

Special thanks and recognition go to Jean Kipling and Judi Hardin for their word processing and proofreading skills as well as for their continued good cheer and for their flexibility in accommodating our schedules. Thanks also to Elizabeth Leake for her cover design.

J.Q.A.
J.R.W.
July 1992

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FOREWORD

James B. Boyer, Professor
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With the rapid changes now underway in every aspect of United States society, colleges and universities are being called upon for leadership in the transformation of public education and all areas of social-academic services. Such change and leadership will require both theoretical and practical knowledge on the part of the practitioners in higher education. Our society is providing new challenges every day which are filled with opportunities for higher education to enhance its leadership role in the creation of a society considered more equitable and appropriate for all its citizens.

Multicultural curriculum and issues of diversity and equity will continue to be at the forefront of the nation's transformation. The universities in the United States continue to play a vital role in the development of the intellect for professionals in all fields of endeavor. While theory is essential to all legitimate practice, higher education is now in need of operationalizing its theoretical framework within the field of multicultural curriculum and culturally sensitive instruction. Only when university curricula reflect both ethnic literacy and participation in an ethnically sensitive environment will college graduates be able to consider themselves adequately educated for a diverse domestic clientele or for a global society connected so directly through mass media and rapid transportation.

The essays which this volume includes all reflect some notions about the theory and practice of higher education which embraces multicultural understandings, ethnically sensitive instruction, and the institution's role in accommodating academic, social, political, economic and cultural change. Never before has such a volume been more urgently needed. The professorship is changing in both its demands and its delivery. Those who offer their services in professional roles (in all disciplines and professions) must begin to address the extent to which their programs embrace multicultural dimensions. No program is exempted from such responsibility as we approach the year 2000. Higher education cannot afford the luxury of assigning such dimensions to one course, one department, one college, or one aspect of the degree program. The urgent call is to bring collegiate learnings up to the level of cultural/ethnic sophistication demanded by a diverse workforce and a society in transition.

The essays included in this volume attempt to address issues associated with such transition and they raise key questions about the philosophy, practice, and appraisal of university learnings. The preparation of functionally educated citizens and the training of professionals in all fields will continue to be the charge of major universities in Illinois and every state in the nation. The creation of special courses will continue to be essential while the redesigns of General Education will be called to embrace cultural diversity as a foundational tenet.

This set of essays represents a broad range of thinking about how higher education in the United States must proceed toward our transformation. This is a stimulating set of ideas and proposals. It is designed to motivate our thinking toward even

higher ideals when it comes to operationalizing the university curriculum and preparing the most able and adequate university graduate this country can expect. Contributors to this volume are to be commended for their insightful ideas on the development of a multicultural perspective within college/university learning.

PREFACE

With multicultural courses in place on many college and university campuses and a growing number of institutions incorporating such courses into their General Education requirements, it is clear that faculty and administrators in higher education are responding to the nation's changing and increasingly diverse student population. Resistance, however, is still apparent among many educators. Even among those who support the changes, the move from established positions within the academy and within their own disciplines presents multileveled challenges which are posed by the demands of multicultural education and include the need to rethink institutional priorities, curriculum and course development, and classroom practice.

To facilitate the opening up of our higher educational institutions as well as our disciplines to the broader and more diverse student populations of the 1990s and the twenty-first century, we must not only solicit the interest, good will, and commitment of administrators, faculty, and staff, but also generate plans and initiatives, suggestions and options, resources and information that will help all of us answer the needs of students and the multicultural, cross-cultural communities in which they will work, communicate, interact, and function. Like the first volume of *Multicultural Education: Strategies for Implementation in Colleges and Universities*, this handbook reflects the experiences of educators who have responded to the challenges of cultural diversity on their campuses or within their educational regions and can offer suggestions, strategies, insights, and information that may prove useful to others. It is our hope that this is so and that this volume will contribute to a continuing dialogue among educators interested in preparing students for the rich experiences that await them in an increasingly diverse world.

Section I, Instructional Strategies for Diverse Student Populations, includes essays on collaborative learning (Faulkner and Lemon), censorship (Brown), the roles international students can play within our classrooms (KaiKai and KaiKai), film and video resources (Welsch), and music as a vehicle for multicultural education (Roach). In their discussion, Faulkner and Lemon address the reservations some faculty have about introducing collaborative learning into their classrooms; they offer research evidence as well as practical suggestions that can allay teachers' concerns and help the collaborative learning experience work, in the process laying a foundation for future mutually satisfying and productive cooperation among the culturally diverse individuals within our society. Brown also focuses on a model of teacher-student interaction when writing about how to respond effectively to student texts that reflect racism, sexism, or another form of prejudice. Like Faulkner and Lemon, she moves from analysis to classroom practice, first exploring the free speech/hate speech debate and then offering teachers a set of "hard questions [to ask ourselves] when faced with a troubling student text."

KaiKai and KaiKai offer insights into the background of international students from developing countries and indicate how the strengths these students bring to our classrooms can contribute to a broader as well as deeper educational experience for all students. The authors also emphasize the fundamental role of multi- and cross-cultural reading for all educators committed to diversity. Like the previous contributors, Welsch provides background information for multicultural education, but of a differ-

ent kind. She explores the place and variety of movies, videotapes, and television programming within our society and points out what these media, particularly the work produced by independent film and video makers, offer the teacher or programmer looking for culturally diverse approaches to issues. In his essay, Roach focuses more narrowly on a specific course, World Musics. He discusses the appropriateness of such a course in a multicultural studies curriculum, suggests how one might shift from a Eurocentric perspective to a genuinely multicultural one, and describes specific course assignments that further the goals of the course.

Section II, Curriculum Issues in Multicultural Education, is closely allied with Section I. The essays here stress very basic information that we as educators need if we are to shift from traditional to multicultural perspectives (Adams and Allen, Senese) or describe curricular content and programs that reflect or respond to the needs of our increasingly diverse society (J. Morris, Mungo, and Sutton). Adams and Allen analyze the concept of race and challenge its popular usage. They distinguish between the scientific and more general employment of the term and effectively demonstrate the problems, even dangers, linked with its continued common (mis)use. Senese similarly takes up the idea of sovereignty as applied to Native American status within the United States, though here the issue is not misuse through overuse but lack of knowledge and familiarity with a concept. Arguing that positive relations between Native Americans and non-Natives in the U. S. depend on a clear understanding of sovereignty, Senese defines and contextualizes the term, indicating the educational significance of this key concept.

J. Morris directs attention to the training of teachers, particularly early childhood teachers. She stresses the need for such teachers to understand thoroughly their own perceptual and behavioral responses to cultural diversity as well as the origins of cultural identification and the dynamics by which perceptions of and attitudes toward diversity are developed. Mungo's focus is on the cross-cultural strand of the Junior High/Middle School Teacher Education Program at Illinois State University. After establishing the nature and goals of multicultural education, he traces the specific route ISU is taking to prepare its teacher education students for culturally diverse classrooms. Sutton moves beyond teacher education programs and describes the process by which Eastern Illinois University adopted a multicultural category when revising its General Education requirements—an effort prompted by a desire to prepare all its students for the increasingly pluralistic world in which they will live and work.

Section III, Creating the Climate for Change, centers less on classroom strategies and more on the coordinated efforts of administrators, faculty, and student services personnel to further multicultural awareness and appreciation across campus. Whether focusing on the community college (Kayes), multi-campus institutions (Felder), specific offices within the university (Floyd and Batsche, Myers and Caruso), or statewide organizational efforts (C. Morris), the need to involve personnel on every level and to cooperate across areas of expertise becomes clear. Kayes demonstrates this when reviewing the unique opportunities and responsibilities community colleges have to promote "access, equity, and cultural diversity." In depicting Parkland College's efforts, she illustrates the vital and interconnected roles of the college president, of committees and support services already in place, and of faculty. Felder stresses the pivotal position of administrators in his analysis of approaches to diversity on multi-campus

universities, but he ties critical administrative support directly to faculty and staff implementation. Floyd and Batsche, like Felder, focus on leadership, specifically that of the academic vice president; they, like Felder, point out specific areas in which this leadership can be effectively exercised to insure a campus climate that values diversity.

All of our authors provide solid ideas for multicultural initiatives on one level or another. Myers and Caruso's "continuum of diversity" activities generated through admissions, orientation, and student support services is no exception. They present a blueprint for programs of encouragement and assistance for underrepresented groups that begin in middle school and continue to graduation. A group traditionally underrepresented in higher education, specifically African Americans, is also the subject of C. Morris's review essay. He traces the organization and functions of the Illinois Committee on Black Concerns in Higher Education, pointing out the key roles coalition building and networking have played in its efforts to further the professional development of all students of color through increased educational opportunities.

One caveat: because word choices are so critical to identity and cultural interaction, we have tried to be sensitive to language, to the naming process, particularly that used to define a group or individuals within a group. Though we have not always succeeded in leading our contributors to that same conviction, we remain convinced that in a society in which prejudice is strong and cultural labels can diminish or strengthen a person, sensitivity to language is a crucial element in establishing and advancing respect across cultural boundaries. Alerting readers to the problematic nature of offensive terms by using quotation marks does little to take the sting out of those words for the persons being labelled. In an era when diverse cultural groups have taken the initiative in self-naming, we can honor them by adopting their chosen names and putting to rest denigrating labels.

We welcome your responses to the essays, the ideas, offered in this anthology and invite you to share your own insights and experiences related to multicultural education and awareness with us and with the Illinois Staff and Curriculum Developers Association (% J. Q. Adams, Western Illinois University), an organization of Illinois educators funded by the Illinois State Board of Higher Education and formed to carry forward the kind of work presented here through annual conferences, newsletters, and communication networks.

The views set forth in this volume are those of the authors, not the Illinois State Board of Higher Education. Further information about the programs and positions discussed in the essays can be obtained from the authors.

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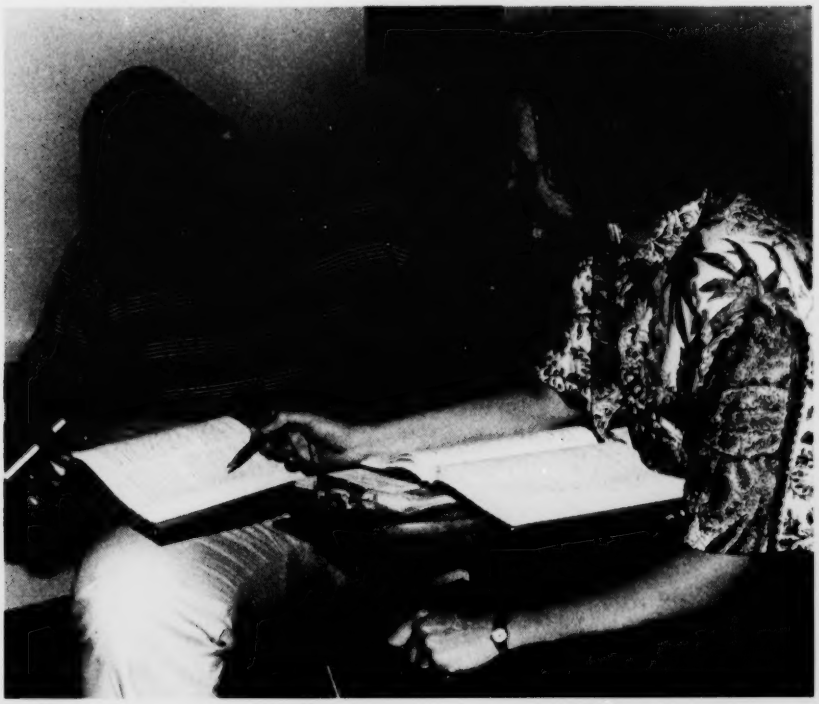
Section I: Instructional Strategies for Diverse Student Populations



COLLABORATIVE LEARNING: BUILDING COMMUNITY IN THE CULTURALLY DIVERSE CLASSROOM

by
Teresa M. Faulkner
Hallie S. Lemon

Collaborative structures of learning in higher education are not new. Students form study groups outside the classroom or work together on projects that are later presented to the entire class. Despite these informal collaborations, college teachers may view with skepticism the incorporation of collaborative structures into classrooms where lecturing seems the most efficient way to transmit necessary content information to large numbers of students in culturally diverse classrooms. This reluctance exists despite documentation that teaching strategies which make use of interactive, cooperative approaches to learning promote greater understanding of content material, as well as greater understanding of and liking for fellow students, regardless of initial impressions based on others' ethnicity, race, gender, ability, or social differences (Johnson, et. al., 1988).

Teachers who wish to implement collaborative learning structures or who are simply curious about active learning alternatives need time to explore their assumptions about teaching and learning and to examine both the problems with and advantages of the use of this pedagogical approach. We designed workshops for the faculty at Western Illinois University (25 from several departments) and the Illinois Association of Teachers of English (32 from K-college) which allowed us to synthesize these worries and successes while we were introducing workshop participants to collaborative learning structures for the college classroom. Although the participants felt advantages outnumbered the disadvantages, problem categories were identified by both inexperienced and experienced teachers. These categories, **content covered, abilities and learning styles, intra-group problems, affective concerns, and the teacher's role,** can be addressed by looking at current studies of cooperative learning with culturally diverse college students and in culturally diverse college classrooms.

Content Covered

A major concern of workshop participants was the amount of material able to be covered by small groups versus the amount that could be presented in the lecture format. Clearly, group work takes more time, both in classroom organization and in the group process of dealing with the material to be learned. In addition, "group work empowers ignorance," suggested one teacher. "Students don't know as much as we do; therefore they don't always see the relationships to other aspects of the subject, set high enough goals, or go into enough depth." In a crowded curriculum, such concerns about time management and student mastery of content are understandable. Yet recent studies of cooperative learning in higher education suggest considerable benefits when students learn material together.

In such diverse subject areas as grammar (Ney, 1991), sociology (Rau and Heyl, 1990), calculus (Conciatore, 1990), psychology (Lambiotte, et. al., 1987) and allied health fields (Lynch, 1982), college students learned more and retained what they learned longer when they worked collaboratively. Structural and functional information was learned effectively (Larson, et. al.) and learning occurred at a higher level of achievement and cognitive functioning than in whole class instruction, without loss in the acquisition of basic information (Sharan, 1980; McClintock and Sonquist. 1976; Smith, 1977). This was especially true when cooperative groups took a problem-solving approach to tasks. There also appears to be evidence of positive transfer of knowledge and learning strategies from cooperative to individual learning situations (Dansereau, 1983; Magid, 1988; Rau and Heyl, 1990). These findings agree with those in studies focusing on younger students: compared to competitive and individualistic learning strategies, cooperative learning promotes greater use of higher reasoning strategies and critical thinking competencies (Johnson and Johnson, 1983). But are these findings consistent for students with diverse cultural backgrounds?

A number of recent studies suggest content mastery for culturally diverse students is indeed enhanced by collaborative learning strategies. Conciatore (1990) describes the use of a retention model for improving the calculus achievement of minority students that utilizes group study. A San Diego County (California) program, AVID, uses the inquiry method, collaborative learning, and writing as tools to prepare students underrepresented in higher education for four-year college eligibility (Noordhoorn, 1990). Available at 66 sites, the program currently serves Latinos, African Americans, Caucasians, Pacific Islanders, and Native Americans. There have been significant achievement effects reported for students in racially heterogeneous classrooms. Four major studies showed that minority students gained more in cooperative classrooms than they did in more traditionally structured classrooms; the non-minority students also learned more in cooperative classrooms, even though their growth in learning was not as striking as that of the minorities (Kagan, 1992). What, then, are the effects of collaborative structures for students with differing abilities and learning styles?

Abilities and Learning Styles

One of the problems identified by workshop participants was the possible differing effects of collaborative structures given the diversity of approaches to learning students in any given college classroom may have. There was some worry that the best students didn't need groups or that the higher achievers might experience detrimental effects when asked to participate in group work. While there may be initial resistance from students who have learned to be successful in more traditional structures, when students of greater ability facilitate the learning of those with lesser ability, there appear to be no negative effects (Dansereau, 1983); in fact, there are a number of positive ones. Based on a meta-analysis of 122 studies conducted between 1924 and 1981 (Johnson, Maruyama, Johnson, Nelson, and Skon, 1981), and on their own extensive research program designed to identify the factors that contribute to the effectiveness of cooperative learning (Johnson and Johnson, 1983), Johnson and colleagues have concluded that "the exchange of ideas among students from high, medium, and low

achievement levels . . . and different ethnic backgrounds enriches their learning experiences" (1984, p. 16). These authors recommend heterogeneous groups for contributing to the success of collaborative structures as students learn from each other's perspectives.

Students' increased potential for learning to manage and appreciate differences seems a benefit to heterogeneous groupings for students of all ability levels (Hulse-Killacky, 1990). And if the focus of classroom instruction is intended to be on critical thinking and problem solving rather than rote learning, students at all ability levels can benefit more from collaborative structures than from whole-class instruction (Sharan, 1980). High achieving students as well as tutors assigned to work with low achieving students "achieve as well or better than if they were working on their own all of the time" (Kagan, 1992, p. 2:8). As students teach each other, they learn.

Age is another issue in diverse college student populations. Magid (1988) found that collaborative structures for developmental college classes seems to have benefits when used in conjunction with whole-class lectures and discussions. She noted that the use of small groups may ease the transition to the traditional teacher-controlled classroom for returning adults and disabled students, helping them to participate more freely.

While there are differences in learning styles among any student population, diversity in cultural background may contribute to learning style preferences. In a study of Native American learning styles, Walker and her colleagues (1989) reported that 16 of 28 Northern Cheyenne and Crow adolescents participating in an Upward Bound summer program were "patterned symbols" learners, preferring a cooperative learning environment where small group activities encouraged personal interpretation of the subject. In ongoing research using Kolb's four learning styles, Faries (1992) has found that more females and students classified as at-risk are divergent learners and prefer the concrete experience common in cooperative strategies rather than the traditional abstract conceptualization which the convergent learners use so well; divergent learners will benefit from group interaction after individual reading and study as well as from practice with peer groups.

Even in the best classroom environment, where teachers structure group activities responsive to the diverse nature of ethnic backgrounds, race, gender, age, and learning styles of students, problems in groups may surface. Workshop participants expressed their concern about issues of domination and status when students are asked to work collaboratively.

Intra-Group Problems

While there are numerous benefits reported for collaborative learning, problems that do arise include: groups not working well together, groups spending most of their time arguing; loners not being integrated into the group; some students with low self-esteem or shy students not interacting comfortably; individuals with higher ability or higher perceived status dominating at the expense of group members with lower ability or lower perceived status.

Certainly putting students in groups does not assure cooperation. A number of studies, however, suggest teachers can avoid some of these problems by careful struc-

turing of groups. "Free riding" can be discouraged by building individual accountability into the group process. Rau and Heyl (1990), for instance, required their college sociology students to turn in a worksheet on the assigned readings before they could participate in group discussions. Roles such as discussion leader and recorder can be assigned and rotated to avoid one-person domination (Rau and Heyl, 1990; Magid, 1988; Johnson and Johnson, 1987; Johnson, et. al., 1988), and both self-esteem and communication skills can grow from such assignments. In addition, students can be encouraged to process how frequently and how well cooperative skills are being used in groups (Johnson and Johnson, 1989-90). In a recent study of 49 Black high school seniors who were college bound, group processing was found to increase productivity and student achievement (Johnson and Johnson, 1990).

Domination by the higher status social group in multiracial student groups raises additional questions about how group tasks are structured (Cohen, 1972; Cohen and Roper, 1972). Sharan (1980) suggests that minority-group individuals may experience unequal status when they participate in racially mixed, task-oriented groups. If groups are competing, this competition may have adverse effects on race relations in the classroom (Johnson and Johnson, 1974; Blanchard, Adelman, and Cook, 1975; Weigel, Wiser, and Cook, 1975). However, Kagan (1992) insists after using cooperative learning, there is a decrease in self-segregation; "students choose more friends from the other races and interact in a more integrated pattern." Sometimes the improvement in race relations is striking: "For example, in one study in traditional classrooms, students listed 9.8% of their friends as from a race other than their own; in contrast, students in the cooperative classroom listed 37.9%" (p. 2:9).

Reducing competition, providing academic and social status for all group members through role differentiation, and implementing cooperative learning over prolonged periods of time during the academic year may increase the positive effects on race relations (Sharan, 1980). Certainly the potential is greater for status equity in collaborative structures than in whole-class structures which favor majority-group or academically more able students.

When a group does appear to be dysfunctional, there is sometimes value in leaving the members to work out differences together. In fact, groups that are working best may have controversy at the center of discussions (Wolf, 1990). Learning how to cooperate with others is an important life skill, one that is essential to career and interpersonal relationships. College teachers should not assume that their students know how to work together in groups (Didham, 1991); Williams (1991) suggests directly teaching social skills with role-taking activities. Asking students to discuss what behaviors seem to help their groups operate more effectively may call attention to developing cooperative skills. With this emphasis on social skills, what kind of attitudes develop when college students participate in collaborative groups?

Affective Concerns

In any classroom, positive attitudes tend to enhance learning. In a college classroom attitudes toward diversity and pluralism may enrich learning experiences or diminish them, depending upon the structures for learning the teacher provides. Collaborative structures are a mechanism for people to talk to one another and begin

building connections across similarities and differences (Hulse-Killacky, 1990; Russo and Allsup, 1989). While demographic, social, and personality variables may affect students' interethnic approach behavior, collaborative learning structures can enhance intergroup contact (Clark, 1986). While Sharan (1980) indicates that studies report only modest gains in cross-racial relations, he cites evidence that team learning clearly does promote positive interethnic contact under cooperative conditions. More frequent interethnic interactions during time-off-task periods is a good measure of the effectiveness of collaborative structures in promoting positive attitudes in a culturally diverse classroom. On the basis of numerous studies, Slavin (1989-1990) has concluded "when students of different racial or ethnic groups work together toward a common goal, they gain in liking and respect for one another" (p. 53).

Some teachers in the workshops we conducted questioned the effect on individual students', particularly shy students', self-perception when working in groups. Many studies report gains in students' self-esteem, trust, and sense of being accepted by teachers and peers following collaborative work. There is also evidence that students' cooperative behavior skills transfer positively to interaction with peers who are not part of their collaborative group and to social situations not structured by the teacher. Students are more confident of being able to cope with difficult classroom studies (Sharan, 1980). Collaborative structures of learning appear to have decided advantages in promoting positive affective behaviors.

The Teacher's Role

The shifting role of the teacher in a collaboratively structured classroom troubled a number of our workshop participants. They mentioned the following possible difficulties: 1) the teacher's loss of control; 2) perceptions by colleagues and students that teachers were taking "the easy way out" in giving assignments requiring group work; 3) problems of dividing the teacher's attention among numerous small groups; and 4) teachers' initial discomfort with implementing collaborative structures. We find these difficulties are usually eased as teachers become more familiar with collaborative learning.

Reviews of cooperative learning studies by Lehr (1984) and Johnson and Johnson (1985) point to students' increased positive attitudes toward instruction and instructors. Rather than a loss of control, a shift in the locus of authority occurs: the structure becomes part of the assignment design, and students take increasing responsibility for their own learning. The teacher facilitates progress by offering help when needed or monitoring social skills. Far from being the easy way out, a teacher spends time carefully planning collaborative assignments and assessing outcomes. Teachers can also encourage students to work through problems together before asking for teacher assistance. Students benefit by gaining confidence in their own abilities.

Workshop participants expressed some anxiety about student perceptions of teacher effectiveness. Culturally diverse students bring differing expectations for teacher authority and performance to the classroom. In addition, when students are frustrated by their learning, they can look to their own performance, or they can blame the instructor, resulting in lower teacher evaluations. Rau and Heyl (1990) suggest that "scapegoating of faculty members is less likely when collaborative learning groups

are used because students . . . frequently compare their work among themselves" (p. 154). Students who do inferior work are able to see that other students' work meets or surpasses the instructor's expectations, while theirs does not. Collaborative structures of learning increase the number of potential teachers in the classroom, so all students' academic expectations and performance can be increased. Collaborative structures introduce college students to a student-centered, active model of learning. Initial student resistance fades as students move away from dependence on a single authority figure toward membership in intellectual communities in which they have a personal stake.

Many institutions of higher learning offer informal seminars for teachers engaged in putting theories of collaborative learning into practice. Western Illinois University faculty have formed a Collaborative Learning Across the Curriculum (CLAC) support group where faculty share failures and successes, learn more about the theories of collaborative learning, and study the working of groups. On other campuses, professional development is encouraged through ongoing study groups. At the University of Wisconsin - La Crosse, a group of faculty from across campus are engaged in a semester-long study of active learning strategies through collaborative classroom structures.

We have addressed some of the problems with and advantages of collaborative structures of learning in the culturally diverse classroom. We have suggested that some problems may be solved by assigning roles to group members, building individual accountability into each assignment, directly teaching social skills, and devoting enough time to group processing. By implementing collaborative learning in the college classroom, a teacher provides opportunities for culturally diverse students to work together in mutually affirming ways. Not only do students benefit academically, but they gain a new understanding of and appreciation for the richness diversity and pluralism can bring to a community of learners, and they increase their potential to meet the challenge of diversity in their future lives.

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CENSORSHIP AND STUDENT TEXTS

by
Julie Brown

Most of us hold the belief that censorship is especially harmful in the university community where, after all, the purpose of higher education is to discover and disseminate knowledge. If a history professor espouses a Marxist view of history, if a black studies professor wants to assign works by Malcolm X, if an English professor reads *Lady Chatterly's Lover* aloud to students, no one should have the authority to censor them. After all, if professors were somehow prevented from speaking and writing as they wished, wouldn't students also be deprived of the right to hear and read a variety of ideas? Isn't that crucial to education? But how about the reverse—shouldn't students also be guaranteed the freedom to say and write what they wish? I always thought the answer was an obvious yes, until I started teaching creative writing and composition. Certain comments and texts authored by students have forced me to see that the issue of censoring student texts is more complicated and difficult than I once believed.

In an advanced composition class at the University of Wisconsin-Milwaukee, I assigned *The Classic Slave Narratives* to my students and asked them to write an essay in response to them. I received two essays that troubled me: author A's thesis was that "Frederick Douglass's slave narrative just goes to prove that blacks were lazy and unwilling to work, even when they were slaves." Author B's thesis contended, "Linda Brent's slave narrative makes it clear that white people in those days were racist, cruel, and selfish." The essays were roughly equivalent in terms of fluidity, coherence, and control of language.

My first reaction was to chastise author A for his essay. I labeled his assertions (and by extension, him?) insensitive, inappropriate, potentially dangerous, and so on. Furthermore, I didn't select this author to workshop his draft with the whole class, partly because there were two black women in the class and I was afraid they would feel insulted by his paper and uncomfortable when everyone looked to them for a response. Instead, I chose paper B, and nodded when the other students pointed out that this paper tended to stereotype and generalize. I hoped author A would get the point.

I wasn't comfortable with my decision. I felt that I was guilty of censorship, even if I did it for the "right reasons." I have never felt comfortable responding to student texts that are racist, homophobic, or sexist. In my research, I've discovered that this issue is rarely discussed in pedagogical or theoretical journals. Most of the debates about censorship in education revolve around what students should not be allowed to read and hear, rather than what they should not write or say.

In order to examine questions of censorship in the writing classroom, it may be useful to consider a class of students as analogous to "the public," student speech and writing as "media," and the teacher as an appointed "official." In the context of this analogy, reading a paper aloud or distributing copies for purposes of the workshop may be analogous to "publishing" information.

This analogy raises numerous questions that complicate the issue of classroom censorship. Should a student have the right to speak or write with absolute freedom,

no matter what the ideas are? Does the professor, in turn, have the right to express disapproval of student texts? Would such "official" disapproval constitute censorship? Does the student have the responsibility to be respectful of other students? How would such a responsibility be taught? How would it be enforced?

Some argue that all people should be accorded the right of free speech, and that "intellectual freedom is an absolute that a free society may restrict only at its peril" (Daily, 1973, p. vii). We are reminded by those who support this position that such a right is legally protected, as the Constitution states: "Congress shall make no law...abridging the freedom of speech, or of the press." If we return to the classroom/society analogy, we may take this to imply that the professor of a classroom should also take no actions that would limit the students' freedom to read and write as they please.

Such a position seems to be consistent with the functions of the university: research, instruction, and (in some cases) service to the community. In 1974, a Yale committee appointed "to examine the condition of free expression, peaceful dissent, mutual respect and tolerance at Yale" ("Freedom of Expression at Yale," p. 49) met to discuss the question of free speech. They drafted a document that defended free expression for all people connected with a university, that defense grounded in the belief that a university's main function is "to discover and disseminate knowledge by means of research and teaching" (p. 49). The committee argued that while other institutions (such as churches, clubs, or fraternal organizations) may value brotherhood, kindness, or fellowship above all else, the university puts a premium on the garnering of knowledge for its own sake. The document goes on to state that "we value freedom of expression precisely because it provides a forum for the new, the provocative, the disturbing, and the unorthodox" (p. 50). The role of the professor is clearly delineated here, since "every member of the university has an obligation to permit free expression in the university" (p. 50).

If we are committed to the position of student authority over their own texts, however, we must also accept the right of students to express ideas that may be abhorrent to us. We must allow neo-Nazi skinheads to have their say just as we allow abortion pro-choice advocates theirs. If we take the first step of limiting "undesirable" speech, there may come a day when "desirable" speech is limited as well. A professor who does not allow for the expression of an idea that counters her own may put a halt to the learning process for many students.

Censorship doesn't always take the form of the great NO from above. It can take the subtler forms of sarcasm, innuendo, and facial expressions. In a graduate modern critical theory class I took years ago, one woman said in group discussion that she was interested in the writing process and wanted to know how Deleuze and Guattari went about writing collaboratively. This seemed to be an appropriate question since the essay we were discussing was about schizophrenia. The professor's response, "I know you're a creative writing major. Let's just bracket that question," made it obvious that her question was not acceptable to him. She remained silent for the remainder of the semester.

Daily (1973) believes that censorship exists not, as some people think, to protect the minds of the innocent, but rather because the censor believes he is morally superior, and that "there is a strong and inescapable current of elitism in all censorship ac-

tivities" (p. 78). It may be easy for us to identify elitism as a motive for censorship by people of the far right, who believe they know "what's best" for children, women, or minorities. But what about the elitism of left wing censors? What about Yale Marxian philosopher Marcuse, who advocates "intolerance against movements from the Right, and toleration of movements from the Left" (Downs and McCoy, 1984, p. 51)? Perhaps we should carefully examine our own motives for not wanting certain student texts to be written or distributed.

Other participants in the censorship debate feel that responsibilities supersede rights, and that we have a greater obligation to teach and promote equality and harmony among people than we do to allow free expression. People of this position argue that "free expression" is actually a myth anyway, since no one is ever completely free to speak. Our expression is a product of the way we were taught to speak and behave, and parental or societal emphasis on morals and manners alters the way we communicate with others. O'Neill (1985) writes:

> The undeniable fact is that every human being, from infancy, is taught to adhere to codes of behavior which conform to parental and community standards. And as learning results from observation and example, virtually all of humanity has been subtly nurtured in the art of censorship. (p. 14)

David (1985) argues this point more strongly, pointing out that free speech cannot exist in a country that has incarcerated Japanese citizens in concentration camps, that passed the Dred Scott decision, or that denies visas of known communists who want to enter our country. Free speech, he says, is a "phantom fetish" that is only selectively protected (p. 20).

Davis (1985) focuses the debate on hate groups, such as the Ku Klux Klan or the neo-Nazis who demand their right to free speech, and argues that protecting their free speech is akin to endorsing their beliefs. He emphatically states, "It is suggested that instead of opposing the Klan and racism, we ought to defend the larger issue of free speech. This is absurd, it is insulting, and...it is racist" (p. 18). Another proponent of this position would be Andrea Dworkin, who believes that pornography ought to be outlawed because, insofar as it degrades and objectifies women, it leads to a violation of all women's civil rights. Dworkin, Davis, and others of their position believe we have a moral obligation to silence the speech of people who use their speech as a weapon for destroying others.

In the classroom, the professor must at least consider the possibility of complicity if she does not challenge students who write essays, stories, or poems that, like "paper A," are clearly derogatory. A colleague of mine was faced with such a situation when one creative writing student wrote a poem that maliciously attacked another student in the class. It was called "White Boy, You Ain't Got No Rhythm" and was written specifically about a white student who had expressed an interest in African American music. As it turned out, it wasn't that author's turn to have a poem copied for class discussion, but if it had been, the "publishing" of such a poem would certainly have insulted or hurt the feelings of the targeted student. When I asked my colleague about it, he said he probably would not have workshopped the poem anyway. It is easy to sympathize with such a decision, though one wonders if perhaps a private conference with the poet might have been an appropriate locus to discuss his motives for writing the poem.

While the U.S. government is not constitutionally allowed to prevent the freedom of expression among its citizens, there are certain exceptions that are legally provided for. The government may prohibit overtly obscene materials from being distributed, if it can be demonstrated that the questionable text has no other merits; the government may prevent children from reading certain sexually explicit texts, or from being included photographically in texts such as child pornography; the government may prevent citizens from producing a text that is libellous; and it may regulate the place or manner of certain expressions, such as preventing someone from speaking on a highway if it would impede traffic. The government may also prevent speech if it poses a "clear and imminent danger" to others, such as yelling "fire" in a crowded theater when there is no fire, or selling defense secrets to the enemy.

Perhaps, based on these conditions, a professor may feel justified in attacking or silencing student writing that is false and malicious about other persons, or even dangerous. I know a female professor whose male student wrote a series of sexually explicit poems about her. She was not flattered—indeed, she believes that he was trying to intimidate her in some way, as she was also receiving obscene, harassing phone calls at that time. She typed a formal memo in formal "English teacher" language that made it clear to him she would not read any more of his suggestive poems and would not discuss the issue with him further. If he persisted, she told him, she would contact the dean and have him removed from the class.

In this situation, the "official" indeed censored a student "citizen" from "publishing media" on the grounds that it presented, she felt, a danger to her. Furthermore, he was invading her right to privacy, another right that is legally protected. She also felt that she had sound pedagogical reasons for silencing this student. Each week he would read his poems aloud, and they created such an uncomfortable distraction for many other students that it was hard to conduct a meaningful workshop.

When the Yale committee (1974) published their conclusions about free speech in the academy, there was one member of the committee who dissented. Barnes felt that higher education, in addition to addressing questions of knowledge, should pursue moral questions. Barnes felt that "even if a free exchange of ideas were the best means of discovering truth, a university has other important purposes and values besides the discovery and dissemination of academic knowledge" (Downs and McCoy, p. 51). Freedom of speech is an important value, he argued, but not the only important value. Of equal importance is "the liberation of all oppressed people and equal opportunities for minority groups" (p. 51). Perhaps in this sense, wisdom, or the application of knowledge for the betterment of humanity, is more important than pure knowledge itself.

It is impossible, obviously, to fix upon a rule that will govern how we respond to all student texts in all situations. Some students may benefit from a challenge to their writing that will at least encourage them to think harder about how they express their positions in writing. Others may need the freedom to make mistakes in a non-threatening environment. Sometimes, a sense of humor can help ease a potentially tense situation. For English teachers, the question of whether students should be permitted "free speech" or whether we should enforce "responsible speech" is problematic and requires more than a quick look at the law or personal conscience.

The difficulty of enforcing "responsible speech" is reflected in the ways university policy toward student speech and writing is mandated, often on a case by case basis, usually in response to a complaint. At the University of Wisconsin-Milwaukee, for example, students in one composition course were encouraged to participate in a computer-assisted freewriting exercise that posted each student's written comments (anonymously) on a large monitor. One student complained to the dean that several "offensive" (i.e. sexually explicit) passages were broadcast on the monitor. The Dean's response was to prohibit the instructor from using this teaching technique with these students. At Kent State University-Trumbull, a campus print shop employee complained to the dean when an "offensive" (i.e. sexually explicit) poem was selected by students to appear in the student literary magazine. This dean's response was to permit the publishing of the poem provided students print a disclaimer at the beginning of the issue warning the reader that the magazine contained sexually explicit material.

However offensive texts are handled, we must remember that censoring racist or sexist student texts will not make student racism or sexism go away. In fact, suppressing certain ideas in a classroom may actually increase their value for the students who feel forced to protect and solidify their beliefs. As a student in a graduate creative writing program, I was told by a male instructor that my stories about "women's problems" weren't all that interesting to a "general audience." I stopped showing him my stories, but my interest in women's issues was only fueled by his insensitivity.

Another problem with outright censorship of student texts is that we as professors must be careful not to develop the elitist attitude that we are morally superior and can tell right from wrong better than a student can. We must be careful not to replace their stereotypes with our own. I am reminded here of Rubin's (1985) assessment of feminist politics: "Many feminists appear to think it is censorship when the Moral Majority attempts to suppress a book or magazine but good politics when the same thing is done in the name of feminism" (O'Neill, p. 160). Clearly, we must be careful not to duplicate the kind of behavior we are speaking against, to be intolerant of texts we find to be intolerant.

On the other hand, if we workshop that essay about a student's "faggot" boss and only point out the student's need for clearer transitional sentences, we may be sending our students the message that words like "faggot" or "nigger" will not offend an audience as much as the absence of "likewise" and "furthermore." We must surely have an obligation to at least let the student know what kind of effect the essay or poem or story has on us as a reading audience. After all, this is one of the great advantages of workshopping an unpolished rough draft.

I would like to introduce a third position in the debate about censorship of student-created texts, one that has evolved for me out of six years of teaching writing, and one that works well for me in many cases. When students draft texts that I perceive as being harmful or intolerant, I enter into a dialogue with the student and model a process of negotiation with him or her, just as I do when students draft texts that lack details, are badly organized, or are not well focused.

The process of negotiating a student text must begin with the acknowledgement of a few basic premises about the process of reading someone else's writing. Bazerman (1989) notes that "Reading student papers...shares several features with all forms

of reading. It is a situated, goal directed, schema laden interaction, negotiated between the reader's entering conceptions and the writer's invitations and imperatives embodied in the text" (p. 144). In other words, we read student texts just as we read other texts—we bring a set of assumptions and purposes to what we read that may be different from the author's assumptions and purposes. Reading as a teacher is somewhat different, though:

> It is special insofar as the teacher's pedagogical vision, goals, and role define the reader's opening stance; the student's needs and attitudes generate special kinds of texts; and the educational enterprise creates and defines the interaction. (Bazerman, 1989, p. 144)

The negotiation begins when the reader, or teacher, lets the student know what effect the writing had on her and asks the student if this was the effect he was striving for. Flynn (1989) discusses this negotiation in terms of a process-oriented composition pedagogy: "The teacher does not demand that the student come to her, accept her standards and values. Rather, she receives the language of the student and attempts to work with it" (p. 54). This line of thinking is consistent with other composition theories that maintain we should encourage students to have authority over their own texts, at the same time questioning them and pointing out possible strategies for improvement.

We must keep open the possibility that we may learn something from a student text that offends us, and that learning is not the sole responsibility of the student. I believe we can become better teachers if we ask ourselves some hard questions when faced with a troubling student text:

1. Why do I react with anger toward this student's essay?
2. What are my motives for wanting to silence this student?
3. Do I expect my students to have the same values that I do?
4. Do I expect that they will change their values to mine?
5. Would I be willing to change my values to theirs?
6. Do I expect them to bracket all of their assumptions for me?
7. Do I bracket my assumptions for them?
8. Do I demand honesty from my students and then disapprove of what they tell me?

I believe we are privileged to teach classes that allow us to see glimmers of how our students see the world. "There seems to be no other form of teaching at the university that creates such a personal bond between student and teacher, that grants the teacher such personal knowledge of a student as a sufferer and maker of his or her own life" (Bazerman, 1989, p. 141). Perhaps because of that bond, students will remember what we say to them and how we say it. Our comments and directives for shaping their writing will continue to shape the way they view themselves.

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UNDERSTANDING THE INTERNATIONAL STUDENT: A COMPARATIVE ANALYSIS OF THE FACTORS THAT INFLUENCE READING AND ACADEMIC ENDEAVORS IN THE DEVELOPED AND DEVELOPING WORLD

by
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Diversity and multiculturalism can be viewed as positive aspects of the educational system in the United States of America. Part of the diversity in this system comes from developing-world students. Being cognizant of the obstacles and problems that developing-world students have overcome can be used as a positive reminder and motivating source for students in the developed world. College teachers, as well as other educators, can use this knowledge to bring the developing-world students and culturally different students into the classroom discussions as resource people with different perspectives. This is especially germaine when teachers are discussing educational, political, cultural, social, and geographic issues. Many obstacles and adaptation problems that developing-world students have to overcome remain relatively unknown to college and university faculty, officials, and students. This chapter presents a comparative analysis of the factors that influence reading and other academic endeavors of students from the developed and developing nations and gives the reader some comparative information and issues to ponder along with their implications for multicultural education.

We have lived in the developed and developing world and have conducted comparative research on the home and societal aspects of a literate environment (KaiKai and KaiKai, 1992). We developed and published Table 1 after many years of discussions and interaction with U.S. and international students in colleges and universities in this country. The model in this table contrasts the home and societal environmental factors for students in less developed and developed countries. Students in developing countries will quickly note that their homes were often devoid of the characteristics of the "literate environment" associated with reading success in the industrialized or developed countries.

A literate home environment can be described as one in which books, magazines, newspapers, encyclopedias and other reading materials are readily available. In literate homes, specially selected children's books are read to the children regularly at bedtime, naptime and other designated times. Additionally, the parents, older siblings and other adults living in the home engage in recreational reading themselves. Further, positive attitudes toward reading are expressed by the family members, and children are guided in developing wholesome attitudes toward reading and books (Botel and Seaver, 1977; Seaver and Botel, 1989; Smith, 1983). A close observation of Table 1 will indicate that there are significant differences between the home and societal environmental factors of the developing world and those of the developed world.

TABLE 1 - ENVIRONMENTAL DIFFERENCES BETWEEN THE DEVELOPING AND DEVELOPED WORLD

Developing World Students	Developed World Students
A. HOME ENVIRONMENT	
English, French, and Spanish are secondary languages.	English, French, German, Spanish, Japanese, and Chinese (Taiwan) are primary languages.
Books are rarely available	Books are readily available
Magazines and newspapers rarely available	Magazines and newspapers available
Telephone, T.V., and radio rarely available	Telephone, T.V., and radio available
Inadequate lighting for reading	Adequate lighting for reading
Inadequate space for quiet, sustained silent reading	Adequate space for quiet, sustained silent reading
Assignment of regular household chores before and after school	Freedom from routine or regular household chores before and after school
Minimal parent/adult interaction with children	Maximum parent/adult interaction with children
Low literacy levels of parent/caretaker	High literacy levels of parent/caretaker
Inadequate finance to support reading	Adequate finance to support reading
B. SOCIETAL FACTORS	
Multilingual society (numerous languages)	Monolingual society (few languages)
Insignificant financial public support for reading	Significant financial public support for reading
Few, if any, professional reading organizations	Many professional reading organizations
Little or no private support for reading	Significant private support for reading
Few national publishing companies	Numerous national and international publishing companies
Inadequate and in most instances non-existent copyright laws to encourage and protect authorship	Strict copyright laws to protect authorship
Few public and private libraries	Numerous public and private libraries
Population centered in rural areas	Population centered in urban areas
Inadequate public transportation	Adequate public transportation
Scarcity and governmental control of information	Wealth of and uncontrolled information
Low per capita income	High per capita income
Few reading specialists/clinicians available to assist students with reading disabilities	Many reading specialists/clinicians to assist students with reading disabilities
Low tolerance for students with diverse reading abilities	High tolerance for students with diverse reading abilities

Public libraries inaccessible with inadequate public transportation	Public libraries accessible with adequate public transportation
Peer pressure to read and demonstrate literacy skills	Peer pressure to participate in social and non-literacy activities

Source: *Understanding the International Student*, S.M. KaiKai and R.E. KaiKai, 1992.

In summary, if we accept the following statements that,

1. Literate home and societal environments are essential for success in learning to read and developing literacy skills; and
2. Most less developed countries are severely limited in the environmental factors that stimulate reading success,

then what accounts for the success of the developing world students in reading and their academic endeavors? Several factors account for their achievement. Paramount among them is the societal value system which recognizes that educational accomplishment is more significant than achievement in athletic endeavors and any other activities. Academically oriented students are not belittled because of their innate or acquired scholastic intelligence. To the contrary, they are admired, respected, and emulated. It is an honor to be well read and literate. Japan, Germany, France, and Great Britain are examples of developed world countries that also honor academics, making them exceptions among the developed nations (Combs, 1985; Nester, 1990; Reishauer, 1990; Richie, 1987).

The reading success of developing world students is also affected by the significant support given to them by their family members. Numerous financial sacrifices are made to pay the less developed world students' school fees, buy books, and provide a reasonable home environment that maximizes reading and educational opportunities. These sacrifices are recognized and serve as strong motivation for reading and academic success by the developing or Third-World students. In most developing or Third-World families, going to school is an honor and a privilege, not a right. The result is tremendous peer and family pressure to succeed. In essence, the benefits gained from a good education are usually manifested in high-profile and financially rewarding government jobs. Vocational and technical jobs are neither paid well nor accorded a high degree of societal respect. In this instance, again, Japan, Germany, France, and Great Britain are developed world countries that appear to behave similarly to developing, Third-World nations (Combs, 1985; Nester, 1990; Reishauer, 1990; Richie, 1987).

Unfortunately, the developing world is highly competitive and selective. There is a natural selection process which caters to the most intellectually able students. This process eliminates the minimally prepared and less gifted students, leaving the few most highly motivated and intelligent students to experience and complete the educational requirements. This process continues to exist because of the inadequate number of reading professionals and clinicians to assist in the educational process and because the schools are designed for the academic elite.

In the United States, education is viewed as a democratic right but many of the most prominent people in the United States are athletes, television anchor people, actors and actresses. Even the recognition received from the award of a Nobel prize in medicine is temporary while the achievements of a Babe Ruth in baseball linger on for generations. However, with open admission policies, there appears to be a college for every aspiring student in the United States. Restrictive admission policies are practiced only by the most select Ivy League schools and prestigious state colleges and universities.

Several implications emerge from this comparative analysis that can help create an environment conducive to multicultural education in the developed world. First, it is important to note that the will to read and succeed academically transcends the availability of immaculate school buildings and libraries. Indeed, while an appropriate and effective educational infrastructure is necessary, the unusual success of the developing world students to overcome significant environmental obstacles could be used to inspire students in the developed world. Their steadfast and persistent endeavors to overcome environmental obstacles highlight some of the positive aspects of their cultures.

The developed world faculty and students can be introduced to the nuances of the developing world's cultural and educational systems. This can be accomplished through guest lectures, seminars, workshops, sensitivity training sessions, and discussions. The students from the developing world can be effectively used as resources for the development of new courses, invited to classes to complement and/or supplement the material presented in a particular course, asked to act as discussants, participants in simulation games, or as evaluators of specific practical projects. They often agree to be interviewed about their country and field of study. Additionally, on an economic level, the presence of developing-world students in the United States of America has helped to alleviate the negative balance of payment problems and saved many academic departments from demise, especially in certain graduate degree programs. In essence, developing world students should be seen as assets rather than liabilities.

The developed world can strengthen multicultural awareness by promoting the reading of stories and information highlighting the strength and determination of individuals from other cultural groups. The more individuals know about the developing world, the easier it is to communicate and trade with international countries. Reading about other cultures is one inexpensive way to develop empathy, understanding, and background knowledge and ultimately to increase economic, political, and social stability in a rapidly changing and uncertain global environment.The developed world could use reading to articulate the view that environmental obstacles to education can be overcome.The developed world can use multicultural synergy and cooperation to share ideas, research, and personnel through international conferences, forums, and joint projects. Student teachers and experienced teachers could participate in a teacher exchange program to foster multicultural education.

While the significance of adequate finance to fund education cannot be minimized, other efforts must be made to motivate students to become active, engaged students. Students, teachers, parents, and communities in the developed world can gain by reinstituting an eclectic or combined and total approach to education that maximizes the

capabilities of students. Based upon the previously stated implications from the study, the following strategies will help to increase multicultural understanding.

1. College and university teachers should encourage students to read critically a variety of multicultural books, articles, and other literature as they further develop critical thinking skills. Students should be exposed to information about the diverse population that composes the U.S.A. They could be led in a discussion of problems of poverty in the U.S.A. and the developing world and the impact these problems have on students' education, motivation, and final life careers and vocations.

2. Quality fiction and non-fiction literature could be used at all levels of education and in many disciplines, i.e., humanities, social sciences, education, fine arts, and business, to teach multicultural understanding and help students to "walk a mile" in another person's shoes or moccasins. Students can be encouraged or assigned to role play students from other cultures in class. As ideas, assignments, and projects are discussed, each student could answer, participate, or project his or her culture's perspective into the class discussion. The students would be asked to read a variety of books and articles about his/her character's culture and home life and, if possible, visit or interview an individual from the culture he or she has adopted in preparation for the role playing.

3. In the area of reading, semantics, and other disciplines, teachers and students could critically examine disparaging terminology and words often used to describe individuals of other cultures and minorities within the United States. The class could brainstorm on a list of words they have heard and read describing Native Americans, African Americans, Asian Americans and Hispanics. The teacher might initiate the discussion by listing words and phrases, such as culturally deprived, culturally disadvantaged, underclass, at-risk students, ghetto, and oriental. The class could discuss the connotated and denotated meanings of these words and phrases, their origins, and implications about the cultural group described by the words. Various T.V. and radio programs, movies, and print media could be helpful in completing this activity. Adult and children's books would also be used as material for a study of pejorative and berating terms and situations associated with people of different cultures.

4. College and university professors in the developed world could recommend special multicultural television programs and engage in discussions that enhance students' critical thinking about the programs.

In organizing and carrying out these activities, our students from the developing world can provide valuable perspectives and insights and should be invited to participate.

In summary, family influence and guidance that emphasizes academic success, reading, and literacy skills can make the difference between progress and non-progress as they do in many other less developed, less affluent societies. Beyond that, howev-

er, once these students enter college adopting the above strategies can help students to acquire the literacy skills necessary to become active participants in the technological and highly competitive world of the twenty-first century.

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RESOURCES: CULTURAL DIVERSITY DOCUMENTED ON FILM AND VIDEO

by
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Educators have repeatedly called attention to the role of the media in reinforcing and thus perpetuating negative stereotypes. Movies and television have been particularly questioned and challenged with television being singled out not only because of its content, but also because of its pervasiveness and its subtle, even insidious, blend of news, fiction, documentaries, talk and game shows, sports, and advertising (Rapping, 1987, pp. 9-12). Homogenization and stereotyping are part of the shorthand the mass media employ in their quest for profit. Essentially money-making enterprises demanding huge capital investments, commercial movies and television must appeal to millions of viewers to be financially sound. The breadth of their appeal often depends on gross caricaturization of individuals and groups, of issues and ideas, and a confirmation not only of the status quo (Rapping, p. 14-16), but also of implausible standards of normalcy and achievement (Kilbourne, 1989). Advertisements glibly link individual products in cause-effect relationships to romance, self-esteem, beauty, popularity, sexuality, and success while situation comedies and primetime dramas offer quick and easy solutions to myriads of problems and conflicts within hour or half-hour formats, and game shows promise wealth and momentary celebrity to "ordinary" people. Whether advertisement, drama, comedy, talk show, or newscast, within these formats, individuals become characters who are defined by conventions, within parameters easily recognized and categorized, but also limiting, unambiguous, and superficial.

The commercial imperative driving most of the media demands that we and our students become visually literate, able to assess and critique the audio-visual data so frequently and insistently inviting us to accept their basically hegemonic worldview. We need to develop the critical skills to read and evaluate not only the overt representations and positions but also the underlying values and perspectives we are offered. As part of the societal curriculum (Cortez, 1981), mass media have had a role in shaping attitudes and behaviors that help determine the interaction among culturally diverse individuals and groups (Adams, 1991, pp. 94-96). Because media mogals generally adopt lowest-common-denominator perspectives and choose what is most likely to increase their financial rewards (i.e., power), mass media most often reinforce dominant cultural values, leaving people outside the capitalist, patriarchal power structure with predominantly negative media messages about themselves and their actual as well as potential places within society.

The tendency of mass media to explore fictional and nonfictional situations and issues through stories and dramas that focus on individuals rather than groups also helps perpetuate the existing hierarchical structure favoring European American males. This is particularly evident in docudramas, fictionalized, melodramatic narratives based on actual individuals and events and situations. Such narratives reinforce the individualism at the center of the U. S. enterprise (Rapping, p. 21) while also under-

cutting cooperative political and social action. Like so much that is related to the media, we have here a double-edged sword in as much as their appeal can encompass the affective as well as the intellectual, the emotional and the rational. The danger is that in the interest of drama, emotional appeals are allowed to outweigh intellectual engagement: issues and events that have significant political and social implications for large numbers of people are seen and responded to as the personal problems of isolated individuals (Rapping, p. 21). Challenges to the underlying social structures that perpetuate the situations are thus averted.

Nichols, in *Representing Reality* (1991), indicates that in the case of documentaries, because of viewer expectations, "empathetic identification with characters...will remain tenuous [while] intellectual and emotional engagement with a topic, issue, or problem will gain in prominence..." (p. 31). Yet he too recognizes that a focus on individuals, whether chosen "because of their ability to perform engagingly before the camera or for their representativeness" is likely to subvert or limit attempts to see them as typical (p. 144-45). In one way or another they are likely to be exceptional, with their individuality paradoxically working against their being recognized as representatives of a community or group and their circumstances indicative of larger social issues. An additional paradox is that to be judged of sufficient interest to the large audiences mass media demand, situations and issues (i.e., poverty, homelessness, racism, sexual harassment, homophobia) must reach the level of tragedy or be critical to a large number of people (Nichols, p. 11). To represent the breadth of the situation risks losing sight of the individuals affected while exploring the situation through the lives of a few individuals risks losing sight of the magnitude of the problem and its causes.

The occasional commercial programs and productions that challenge the position of the dominant class by presenting alternative perspectives are generally possible only within parameters that do not question the fundamental economic and political structure of our country (Rapping, p. 15-16). Within those boundaries and often in response to activists' prodding, however, the range of representations of people of color, women, gays and lesbians, persons with disabilities, and the poor has been expanded during the last two decades. We have also learned through structuralist and post-structuralist criticism to "read against the grain" (to borrow a phrase from feminist film and literary criticism) and to appropriate media programs to affirm the values of traditionally marginalized groups. By shifting the emphasis of the plot or the importance of various characters, by looking at the fissures or contradictions inherent in programs that simultaneously try to champion equality and competition, democratic principles and capitalist priorities, or by simply viewing a program through the lens of a marginalized position, we can sometimes co-opt mainstream media messages to make them work for us. Doing so makes available a variety of media material that can promote awareness and appreciation of cultural diversity. Segments of *48 Hours, Primetime, Frontline, 20/20,* newscasts, even situation comedies, for example, can serve multicultural education when examined and critiqued in terms of their presentation of issues related to diversity.

In securing more affirmative and productive media representation, adopting subversive or alternate viewing strategies is not enough. For groups that have been misrepresented or underrepresented, producing films and videos that counter the stereo-

types of mainstream media is also important. The Civil Rights and Women's Movements of the 1960s and 1970s created enough of an impact to open, if ever so slightly, the doors of Hollywood as well as of commercial and public broadcasting to African Americans and women and more recently to Latinos/Latinas, Asian Americans, Native Americans, persons with disabilities, gays and lesbians, and the elderly. *Roots*, *Eyes on the Prize*, *Star Trek* and *Star Trek: The Next Generation*, *I'll Fly Away*, *Stand and Deliver*, *Children of a Lesser God*, *Dim Sum*, *Girl Friends*, *Drugstore Cowboy*, *Boyz n the Hood*, *Rambling Rose*, and *Thunderheart* are among the works that reflect through production personnel as well as on-screen representations greater positive awareness of the cultural diversity within our country. Such successes are still exceptional and usually partial since no matter who is behind or in front of the camera, an eye on the bottom line, on salability, inevitably leads to compromise.

Typically, when working in Hollywood, African Americans and other filmmakers of color are "expected to produce films of victimization, films that trace the oppression that their peoples have suffered" (Rich, 1992, p. 60) and continue to suffer, rather than their triumphs, strengths, and beauty. David Nicholson, founding editor of the *Black Film Review*, makes this point more strongly:

> While it is true that there are many films by Black filmmakers coming from Hollywood, only a fool would call it progress. The doors have been opened—though my guess is that they will not remain open long. Many of the films released in 1990 and 1991 celebrate the worst aspects of Black culture. (p. 120)

The opportunities independent production affords contrast with the limited possibilities of Hollywood.

Even though the Civil Rights Movement preceded the Women's Movement, the latter was the first to adopt film, and later video, as an important tool in realizing its aims. Some of the earliest feminist films were cathartic expressions of anger, even rage, as women explored the inequity of their positions within society. Others investigated, from a feminist point of view, issues and situations of particular significance to women and served as catalysts for discussion and consciousness raising. Some celebrated women's creativity and varied talents while others reviewed important historical events and periods through research, archival material, and interviews that documented women's ongoing and multifaceted contributions and involvement in the public as well as the private realms of our society.

As feminist and civil rights movements (hooks, 1984, pp. 29-31) have continued, the range of participants as well as the variety of independent film and video productions has increased. For example, while feminist film and video makers have primarily produced documentary and avant-garde works, African American filmmakers have developed more fiction films and videos even though they have usually been limited to financial, distribution, and exhibition venues like those available to documentarians and experimental film and video makers. Whether fictional or factual, traditional or experimental in content or form, the works focus on similar issues of self-identification and validation. Independence in each instance has allowed film and video makers greater freedom in subject matter as well as treatment. Independence has not, however, eliminated the paradoxes related to film and video making that were mentioned above, though with less pressure to appeal to millions of viewers, the independents can define both their intended audiences and their ideology more straight-

forwardly and narrowly and acknowledge the paradoxes within which they are operating.

For example, Robert Epstein and Jeffrey Friedman's *Common Threads: Stories from the Quilt* (1989), a documentary about the AIDS epidemic, successfully bridges the gap between a focus that invites an affective viewer response to individuals and an awareness of an issue's impact on millions of people's lives. The tape does this through extended interviews with several people who have lost loved ones—spouse, partner, friend, or child—and in two instances have themselves contracted AIDS. The interviews are intercut with one another as the interviewers talk about various stages of the disease and its effects on the person who has it and on their relationships. The stories thus unfold around AIDS related issues as well as around individuals. Periodically, brief segments of reporter-physician interviews and news reports are interjected, and subtitles regularly provide the specific number of cases as this increases year to year. The balance between individual experience and the magnitude of the crisis for our society is maintained when the AIDS quilt is displayed in the nation's capitol. The camera scans the individual personalized panels but also keeps us aware of the quilt's size while friends and relatives read the names of those represented in the quilt.

A certain number of independent productions, as indicated above, express anger or explore inequities within society. Examples include Charles Burnett's first feature, *Killer of Sheep* (1978), a fictional portrait of the grueling and dispiriting life of a working-class African American; the Heramedia Collective's *Just Because of Who We Are* (1986), an examination of the violence directed at lesbians; Lee Grant's *The Willmar 8* (1980), a documentary chronicling a strike by eight female bank employees in a small Minnesota community; Kathryn High's multi-genre *I Need Your Full Cooperation* (1989), a depiction of the relationship between women and the medical profession; Deborah Gee's *Slaying the Dragon* (1987), an overview of the media images of Asian women; Marlon Rigg's *Color Adjustment* (1991), a study of how television networks have portrayed black/white relations since the Civil Rights Movement; and Mona Smith's *Honored by the Moon* (1990), an exploration of traditional roles gay men and lesbians have played in Native American culture and of the current concern about AIDS among Native Americans.

Other independent films and videos reclaim and celebrate aspects of specific cultures that have been overlooked by mainstream media. Among these works are a wide range of biographical sketches as well as historical reassessments that include Elena Featherston's *Vision of the Spirit: Portrait of Alice Walker* (1989); George Nierenberg's *Say Amen Somebody* (1983), combining depictions of Willie Mae Ford Smith and Thomas A. Dorsey with an exuberant celebration of gospel music; Robert Epstein and Richard Schniechen's *The Times of Harvey Milk* (1984), documenting the life and death of this openly gay politician; Kate Horsfield, Neyeda Garcia-Ferrez, and Branda Miller's *Ana Mendieta: Fuego de Tierra* (1987), portraying the life and work of the Cuban-American artist; Pat Ferrero's *Hearts and Minds: A Social History of Nineteenth-Century Women and Quilts* (1988); and Julie Dash's *Daughters of the Dust*, a beautifully realized family drama set on the Gullah Sea Islands at the beginning of this century.

Dash's film, despite numerous production setbacks, is a stunning evocation of a specific strand of African American tradition. Cinematography, locations, decor, costumes, pacing, and narrative attest to Dash's commitment to her African American heritage but also to her directorial skills. Her commitment and skill compensated for inadequate funding and continual budget crises. Tight budgets seem to be an integral part of independent film and video production, yet the works that result are often technically polished. This is not always so, but budgets, technical skills, and Hollywood-type production values are not necessarily what determine the works' effectiveness. Some that can be faulted for shaky camera work, inadequate lighting, or poor sound quality are more compelling than highly polished commercial productions because of the passion, honesty, and urgency conveyed and the particular perspective and information shared. An example is Mary Tiseo and Carol Greenwald's *We Will Not Be Beaten* (1987), a video in which women at a domestic violence shelter share their stories. The impact of the women's unaffected, frank testimony is actually strengthened by the production limitations of the project, the rawness of the footage paralleling the starkness of the testimony. Another example is Alexandra Juhasz's project, *We Care: A Video for Care-Providers of People Affected by AIDS* (1990). The video was written, shot, and edited by low-income women of color who are care-providers for individuals with AIDS and whose interest in video production was far more pragmatic than aesthetic or technical.

An audience's interest in the subject matter of a film and video is often key to whether or not production values play a significant role in a film's reception—an advantage artist-activists identified with civil rights movement and equity issues enjoy periodically since their audiences are frequently intensely interested in their material. Friendly audiences cannot, of course, always be assumed, however, since education is an important goal of activist film and video makers; they want to reach people new to the issues or with different, even opposing ideas and positions. For such viewers, lack of technical polish must be counterbalanced by compensating strengths: the charisma of the participants, the logic of the arguments, the relevance of the information, the freshness or force of the viewpoint. This last point is particularly significant and potentially another double-edged sword because new approaches to the media, new ways of using film and video, or unfamiliar viewpoints can be alienating as well as intriguing. How the works are introduced is often critical in assuring an audience that is willing to entertain the possibility of finding value in a form as well as in content that is different or unfamiliar and not immediately accessible. In educational settings this means providing a context and some viewing guidance so students will be receptive enough to struggle with the format and to consider the new ideas.

Getting independent films and videos that present perspectives, models, and historical reassessments of groups traditionally under- or misrepresented by mainstream media to audiences—whether friendly, neutral, or potentially hostile—has not been easy. Some of the work reaches network, cable, or public broadcasting and public access channels through special programs. Often, it is marketed by its maker or through a distribution company specializing in alternative (as opposed to mainstream) media. Distributors frequently share the commitment of the film and video makers and serve not only as sources for multicultural films and videos but also as speakers' bureaus for the directors, program consultants for users, and funding sources for new works.

Exemplary in this is Women Make Movies, a source of production grants, programming assistance, and a growing collection of films and videos by culturally diverse women. Among their offerings are Trinh T. Minh-ha's *Surname Viet Given Name Nam* (1989), a documentary study of Vietnamese and Vietnamese-American women in history and in contemporary society; Zeinabu Davis's *A Powerful Thang* (1991), a drama that focuses on a young African American couple's developing relationship; Stephanie Antalocy's *Trade Secrets: Blue Collar Women Speak Out* (1985); Ayoka Chenzira's *Hair-Piece: A Film for Nappy-Headed People* (1985), an animated satire that uses lively music, a witty commentary, and clever visuals to explore society's standards for beautiful hair; and Pam Tom's *Two Lies* (1989), a short fictional film depicting the clash between a Chinese-American teenager and her mother who has just had plastic surgery to change the shape of her eyes. In addition to their films and videos on cultural identity and sex equity in the United States, WMM distributes many Latin American documentaries and is expanding its collection of Asian and African media. Its commitment to the production, promotion, and distribution of multicultural independent media by and about women encompasses global as well as domestic issues.

Third World Newsreel has also been an especially rich source of multicultural media. It produces and distributes multicultural films and videos, trains filmmakers and video artists, and coordinates film exhibitions and lecture series. It carries Camille Billops and James Hatch's *Suzanne, Suzanne* (1982), a documentary using interviews and the interaction between a mother and daughter to study the long-term damage of domestic violence; David Shulman's *Race Against Prime Time* (1985), an examination of how news coverage of a race riot in Miami was constructed; Bill Gunn's *Ganja and Hess*, a Vampire film through which its director explores African American identity and conflicts between Christianity and African spirituality; and Christine Choy's films, including *Who Killed Vincent Chin* (1989, with Renee Tajima), an investigation of anti-Asian sentiment in the U. S. through the study of Chin's death and the ensuing publicity and trial. Documentary, fiction, and experimental forms are represented in a film and video collection that covers historical, political, social, and economic issues in Africa and the Middle East, Latin America and the Caribbean, Asia, Europe, and the diverse cultures of the United States.

Women Make Movies, Third World Newsreel, and many of the other collectives, companies, and individuals that rent and sell multicultural media (see Appendix) are convinced of the value of their products as means to greater understanding, awareness, and appreciation of cultural diversity and can help potential users select films for specific courses, programs, or libraries. Because of the range of multicultural questions covered, appropriate films and videos, some complete with background information or study guides, can be found for virtually any course or program and can help stimulate discussion, broaden perspectives, and intensify engagement with the people and issues presented. Whether teaching courses in psychology, sociology, or political science; art, literature, or writing; health, law enforcement, agriculture, or economics; physical education, elementary or secondary education; geology, geography, or biology; communications, broadcasting, journalism or business, educators with the interest and commitment can effectively build a classroom presentation around a film or video. The trick, one that is easily learned, is to integrate the work into the fabric

of the course, to study it, prepare students for it, and help them critique it. Following screenings with time for journal entries, the completion of study questions, small group discussions and/or class discussions can insure dynamic interaction among students and between students and the subject of the film or video.

Often providing both distance and multiple-level appeal, films and videos can take us and our students to every corner of the country, introduce us to individuals and groups we may never have the privilege of encountering directly, give us a chance to explore life styles and value systems unlike our own, put us in contact with the views and arguments of experts on every side of an issue. They are an invaluable multicultural resource that we need to become more adept at tapping. The diversity they present is the diversity that exists within our nation and the world and it is available to us whether we teach in an urban or rural setting, small or large, public or private, community or four-year institution. That we use these resources is essential if we are to ensure their continued availability; by using them we will enrich our own multicultural experience as well as that of our students.

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APPENDIX

MULTICULTURAL FILM AND VIDEO DISTRIBUTORS

Appleshop
Appalachian People and Issues
306 Madison Street
Whitesburg, KY 41858
606/633-0108
FAX: 606/633-1009

Audio Visual Services
Pennsylvania State University
Films and Videos about, for, and by Women
Audio-Visual Services
University Park, PA 16802
814/865-6314

Black Filmmakers Foundation
African American Films and Videos
Tribeca Film Center
375 Greenwich Street
New York, NY 10013
212/941-3944
FAX: 212/941-4943

California Newsreel/Resolution Inc.
African, African American, and Social Issue Films
149 Ninth Street #420
San Francisco, CA 94103
415/621-6196
FAX: 415/621-6522

Cambridge Documentary Films
Films That Challenge
P.O. Box 385
Cambridge, MA 02139
615/354-3677

Cinema Guild
Social Issue and Independent Media
1697 Broadway, Suite 803
New York, NY 10019
212/246-5522
FAX: 212/246-5525

Cross Current Media/NAATA
Supports and distributes productions by and about Asian/Pacific Americans
346 Ninth Street, 2nd Floor
San Francisco, CA 94103
415/552-9550
FAX: 415/863-7428

Filmakers Library, Inc.
Women's Issues for the 90s/Latin America on Film/Social and Political Issues
124 East 40th Street
New York, NY 10016
212/808-4980
FAX: 212/808-4983

First Run/Icarus Films
Multicultural Educational Media
200 Park Avenue South, Suite 1319
New York, NY 10003
212/674-3375

Mypheduh Films, Inc.
African and African American Independent Cinema
48 Q Street, N.E.
Washington, D.C. 20002
202/529-0220

National Black Programming Consortium
Acquires and distributes African American Media
1266 E. Broad Street
Columbus, OH 43205
614/252-0921

Native American Public Broadcasting Consortium
Creates, acquires, promotes, and distributes Native American programming
P.O. Box 8311
1800 North 33rd Street
Lincoln, NE 68501-1311
402/472-3522
FAX: 402/472-1785

New Day Films
Social Issues Media
121 West 27th Street, Suite 902
New York, NY 10001
212/645-8210
FAX: 212/645-8652

Paper Tiger Television
Shows Made by Women/Social Issues
339 Lafayette Street
New York, NY 10012
212/420-9045

Third World Newsreel
Multicultural Independent Film and Video Services
335 West 38th Street, 5th Floor
New York, NY 10018
212/947-9277
FAX: 212/594-6217

Video Data Bank at The School of the Art Institute of Chicago
Documentary and Experimental Videos
280 S. Columbus Drive
Chicago, IL 60603
312/443-3793

William Greaves Productions, Inc.
African American and Latino Voices
230 West 55th Street, 26th Floor
New York, NY 10019
212/265-6150 or 800/874-8314
FAX: 212/315-0027

Women Make Movies
Multicultural Independent Media
225 Lafayette Street, Suite 206
New York, NY 10012
212/925-0606
FAX: 212/925-2052

FURTHER RESOURCES

Asian Cinevision
Publishes *The Asian American Media Reference Guide*
32 East Broadway
New York, NY 10002
212/925-8685

Black Film Center/Archive
Research Library and Information
Indiana University
Bloomington, IN 47405
812/335-2684 or 812/335-3874

Cine Festival
Resource for Latino Media
1300 Guadalupe Street
San Antonio, TX 78207-5519
512/271-3151

Media Alternatives Project
Independent Media Information
Avery Teacher Center/NYU
70 Washington Sq. So., 2nd Fl.
New York, NY 10012

Media Network
Advocate for Multicultural and Social Issues Media
Sponsors conferences and newsletters
39 W. 14th Street, Suite 403
New York, NY 10011
212/929-2663

Museum of the American Indian
Film and Video Center
Publishes Native American Films and Videos
3753 Broadway at 155th Street
New York, NY 10032
212/283-2420
FAX: 212/491-9302

National Latino Community Center
Produces and disseminates Latino-themed TV Programs
4401 Sunset Blvd.
Los Angeles, CA 90027
213/669-5083

MULTICULTURAL MUSIC: PHILOSOPHY AND LEARNING STRATEGIES

by
Donald W. Roach

Most music departments across the country now offer or are considering offering a course or courses in World Musics. This is traditionally an area of music history called ethnomusicology, and it acquaints both music majors and the general student with the music of cultures throughout the world. As the peoples of the world grow closer through television, film, telecommunication, travel, inter-country student exchanges and international business ventures, it becomes highly desirable for us to understand and appreciate the cultures of many countries as well as those within our own pluralistic society. This does not mean Western musical traditions need be reduced in importance in the total music instruction of students, but that a greater awareness of all music cultures can evolve to enhance and enrich our appreciation of the cultures of the United States, cultures that reflect the influence of its citizens from all continents.

Philosophy

Although students may learn of other people's cultures through the study of history, language, anthropology, geography, politics, and other disciplines, music seems a natural avenue for building knowledge and appreciation of world cultures. Anderson and Campbell (1989) regard music as a unique means for understanding a wide variety of cultures. They stress the musics of Asia, Africa, the Middle East, South America and the Caribbean, as well as ethnic music of North America (Appalachian, American Indian, African American) and the ethnic music of European nations. Campbell (1991), in tracing the rise of western culture from the Greeks and Romans to the European states from the Renaissance through the twentieth century, advocates music learning from a cross-cultural perspective and not only compares Western European music culture with the music cultures of Asia, Africa, the Middle East, and Latin America but also demonstrates how these different musical traditions influence each other. It is evident that folk and popular music as well as art music borrow much from each other and from the diverse music traditions of different nations. A case in point is the African influence in jazz as it has developed in the United States. Another is the Latin rhythm in symphonic music and current popular musics. Aaron Copland, for example, incorporates Mexican folk tunes and idioms into *El Salon Mexico*, and in the nineteenth century, the French composer Bizet borrowed a musical style and story from Spain in composing his opera *Carmen*.

Much folk or ethnic music, according to Nettl (1990), has been passed on from one generation to the next by oral tradition. The songs, dances, and instrumentals were not written down in musical notation, but interest in these traditional musical forms was strong enough to give rise to ethnomusicology. An area of musicology developed to preserve the musical heritage of all countries of the world, ethnomusicology shows how these musics mirror their national origins. This is evident in the folk music of

this country; it reflects European, African, Native American, and Latin American as well as Asian influences, with each wave of immigrants adding something of their own unique musical traditions to it.

Just as most folk music has identifiable rhythms and tempos as well as unique melodic and harmonic features, so many are identifiable because of the instruments associated with them. The bagpipe, for example, distinguishes the music of Scotland and Ireland while the sitar is identified with Indian music, and the koto, shakahachi, and shamisen with Japan. Yet on another level, we find string instruments, wood flutes, and drums in a wide array of forms and variations in many countries. As Nettl (1992) states, world music is a group of musics that are distinctive, yet have enough in common to borrow from and influence each other.

Nettl (1992) presents a relativistic view of the worth of all musics and challenges the tendency among some academics in the United States to think that Western high art music is the only music worth propagating. Mozart's *Marriage of Figaro* certainly conveys a message in a highly organized, artistic, and polished manner by Western standards. We cannot compare American Indian music played on a wood flute with Mozart's work for many instruments and voices using the same value scale, but we can value each in its own right and can study each within the contexts of the societies in which they were created and in which they are performed. We can expect such explorations to lead to greater understanding and appreciation of those societies, their uniqueness as well as their similarity to our own.

Titon, et al. (1992) remarks that music is a way of life. It is uplifting to the human spirit. Ethnomusiciology is to him "a study of people making music," either creating music (composing) or recreating music (performing). He suggests that students should be alive to all musics. Blackwood (1991) combines the study of fine art music with both the folk traditions of various cultures and the popular music traditions of those cultures. Obviously the media of television, films, and recordings have spread popular musical cultures throughout the world, thus influencing the music cultures of all countries. Nettl (1985) points out how the spread of Western culture has affected musics around the world. In Japan symphony orchestras perform Western art music next door to performances of traditional Japanese singers, dancers, and instrument players. Down the street we can hear the sounds of youth "rock" music imported from the West. Even the totalitarian regimes in what was the Soviet Union have succumbed to Western popular music. This music, however, reflects multiple influences. Observe, for instance, how many African American, Asian, and Hispanic recording artists prevail today in pop music.

In the past several years, universities have begun requiring a course in multicultural music, along with similar courses in other disciplines, as a part of students' general education. Many teacher education majors who will teach in the public schools are required to know more of our pluralistic society in order to teach successfully in varying cultural environments. The music student and the general student in universities can gain significant insights into world cultures through a study of each culture's music, its songs, instruments, and dances. Perhaps a greater tolerance and appreciation of other cultures will evolve to counter some of the racism and bias that still plague our society and to make us all more human.

Learning Strategies

There are many significant and varied approaches to presenting multicultural music to university students. The following guidelines will help to highlight successful learning strategies.

1. Begin to teach where the students are. The general student is well aware of current popular music styles from exposure to recordings, television, and film, as well as live performances of pop artists. The instructor may point out the common sounds employed in jazz, rock, spirituals, and soul music and the direct connection this current music has to African dance, drumming, and solo and group chanting. The older music, employing drums, rattles, and bells, may be studied to discover commonalities with the current pop music idioms. Likewise, the influence of Latin America can be studied through listening to current pop Latin styles and comparing them to ethnic music of Mexico, the West Indies, and South American countries. These in turn can be studied in the context of Spanish influences.

2. Utilize existing resources on the campus. Many universities have large numbers of international students who may well speak about and demonstrate the music, instruments, and dance of their native cultures, possibly with the fascinating addition of authentic dress. Other resources include professors who can offer information and the skills of singing, playing, or dancing for students. Most universities sponsor programs over the year which feature folk groups from Africa, Mexico, India, Japan, Russia, or other diverse cultures. Students may be required to attend these as a part of course requirements.

3. Use videotapes, probably the next best musical resource after live performance. There are excellent videos available for almost any cultural group. Often filmed on location in the particular country whose music is featured, the tapes provide both the sound of songs, instruments, and dances, but also the costumes and settings common to the specific culture. Other useful videos are those recorded by native musicians on university campuses with ethnomusic departments. Filmstrips and recordings also help students understand the melodies, rhythms, harmonies, and forms of various musics. Each culture has a certain tone quality or timbre which makes it easily identifiable. Testing of students often involves differentiating among the varied tone qualities of several cultures.

4. Assign short papers on a particular musical culture. This may be a valuable learning experience for students who wish to delve more deeply into a culture. The research can be presented by the students in class in summary fashion.

5. Assign small groups to research a musical culture. The information discovered may be presented in committee format with a chairperson guiding the discussion and class members asking questions of participants. The music of American Indians, the West Indies, Israel, Indonesia, or Iran, or the theatrical music traditions of Peking Opera and Japanese Kabuki Theater should prove interesting.

6. Have students study a composer such as Aaron Copland (USA), Villa-Lobos (Brazil), Tchaikowski (Russia), Vaughan-Williams (United Kingdom), William Grant Still (African American), O-Yo (Japan), Brahms (Germany), and Carlos Chavez (Mexico) to discover how each used the folk music of their own countries in their compositions.

7. Examine the lives of musical artists or groups for the diverse cultural influences on their compositions and performances. Harry Bellafonte (Jamaica), Segovia (Spain), Louis Armstrong (African American), Woodie Guthrie (USA), Scott Joplin (African American), and Ravi Shankar (India) are well worth researching for their musical contributions to our culture.

8. Research the folk instruments of a particular culture. This could include the gamelan of Indonesia, the koto of Japan, the drums of Ghana, the mbira (thumb piano) of Zimbabwe, the balalaika of Russia, the bagpipe of Scotland, the maracas and castanets of Mexico. It is useful to provide hands-on experiences on some of these instruments native to the culture studied.

9. Assign individual research projects that require students to study one culture in great detail, examining not only the music of the culture, but also the religion, economy, geography, language, politics, and other features of the total culture. When studying the music of a given culture, invite speakers from various disciplines to explore other aspects of the culture with the class.

Evaluation of the students' learning may be done with verbal tests of information and listening tests of musics of each culture studied. Students may also be evaluated on attendance at and responses to multicultural music programs during the semester, the hope being that students will continue hearing/seeing such programs in the future. Individual papers and group projects may also be evaluated. However, the real test of the course's effectiveness is whether it has affected the student's attitude toward multiculturism in the United States—an outcome far more difficult to evaluate. This will be reflected by words and actions which help promote respect for humankind.

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Section II: Curriculum Issues in Multicultural Education

WHY "RACE" HAS NO PLACE IN MULTICULTURAL EDUCATION

by
Bem P. Allen
J. Q. Adams

The concept "race" boasts a long history of use in the characterization of human affairs, but enjoys a relatively short history of critical examination (Weizmann, Wiener, Wiesenthal & Ziegler, 1990). There does appear to be some consensus regarding a broad, global definition of "race" as applied to humans: a "race" is a subspecies of Homo sapiens that, because of its geographical isolation and resultant "inbreeding," possesses certain traits that distinguish it from other groups of Homo sapiens (Montagu, 1969; Zuckerman, 1990). The definition implies that a race develops a somewhat unique "gene pool" that is characterized by incidences of gene variations different from other groups of Homo sapiens (Hirsch, 1963). It also implies that there exists a set of criteria (e.g., skin color, hair texture) that clearly differentiate one "race" from another. Yet, in practice, the definition is sometimes ignored and often twisted to fit a commentator's ideological position (Montagu, 1952; Zuckerman, 1990). More important, researchers and writers who use the term "race" often neglect three important considerations. First, they rarely specify the criteria they employ to differentiate among races. Second, they often fail to consider variability within a racial category on traits of interest (e.g., criminal behavior) or on conformance to criteria (Lewontin, Rose & Kamin, 1984). Third, they infrequently address the overlap between one "race" and the next on traits and criteria.

Because of these deficiencies, the literature on race and its supposed correlates is suspect from a scientific point of view for two important reasons. First, articles on theory or research involving race are characterized by terminological confusion. For example, Rushton (1988a) uses "Black" and "Negroid" interchangeably despite the fact that some groups he regards as "non-Negroid" are darker on average than some he regards as "Negroid" (Zuckerman, 1990). Further, even though African Americans "represent unknown admixtures" of European, African, and other ancestry, Rushton (1988a) lumps them together with other groups he calls "Negroid" (Zuckerman, 1990, p. 1298). Second, in violation of normal, scientific taxonomic practice, "race" researchers and theorists tend to neglect the three important considerations mentioned above. Again, prime examples are provided by Rushton's articles purposing to show that "Mongoloids" exceed "Caucasoids" who, in turn, exceed "Negroids" in possession of traits that are valued in Western society (e.g., intelligence). In several current articles concerning the alleged racial hierarchy (1988a, 1988b, 1989a, 1989b) he fails to present the criteria he uses to differentiate among the so-called "races" to which he alludes, assuming any are utilized. (Recently [1991] he countered this charge by making reference to—and misinterpreting—a popular science article). In addition, he fails to consider variability within "races" or overlap among "races" even when prompted by critics (Lynn, 1989a, 1989b; Zuckerman, 1991; Zuckerman & Brody, 1988). Ellis

(1988) displays the same neglect when he attempts to examine racial differences in criminal behavior.

Theory and research involving the notion of race will never be scientifically sound until 1) consensually accepted criteria for differentiation among races are developed and actually shown to erect clear boundaries between one "race" and the next; 2) variability within "races" on criteria and traits is adequately reconciled with assumptions of intraracial homogeneity; and 3) overlap among races on criteria and traits is reconciled with the assumption that "races" are meaningfully distinct. Until these stipulations are regularly and consistently met, the practices of "race" theorists and researchers remain analogous to unacceptable zoological practices. Imagine a zoologist who describes some organism as a "lizard" without referring to a consensually accepted classification system so that variation within the category in question is recognized and overlap with categories containing similar organisms can be considered. Such a zoologist would be dismissed by colleagues, as should "race" theorists and researchers who display analogous practices.

In an article that is among the most serious challenges to the misuse of "race" found in the current literature, Zuckerman (1990) offers examples consistent with the above analysis. He cites an investigation by deVries and Sameroff (1984) into temperament among three African tribes: Kikuyu, Digo, and Masai. Activity level, rhythmicity, approach/withdrawal, adaptability, intensity of reaction, threshold of response to stimulation, mood, distractibility, and persistence were measured in infants. In general these several groups were quite different from one another on all but the threshold measure. This research aptly demonstrates high variability on traits of interest with a so-called "race." With such high within-"race" variability, it seems foolish to characterize the assumed African-based "race" by reference to any of these traits (save possibly threshold). In fact, the African "race"—so-called "Negroids"—displays so much within-"race" variability on so many dimensions that even those struck nearly blind by racism should be able to detect it with the naked eye: witness the Pygmy and the Watusi (Zuckerman, 1990). Also interesting is deVries and Sameroff's reference to the Masai as "genetically distinct" from the other groups (p. 83). Here one group that is supposed to be of the same "race" as the other two is distinguished genetically, implying "racial distinction." Assuming that the Masai group is of a different "race" than the other two, it should be more different from the other groups than they are from each other, but it is not. DeVries and Sameroff's conclusion that differing developmental environments shaped the observed differences in temperament seems warranted.

Zuckerman (1990) also looks at cross-cultural work by Barrett and Eysenck (1984) that Rushton (1988a) views as supporting his thesis. He focuses on a particular personality measure ignored by Rushton—Psychoticism (P), a measure of psychopathy or social nonconformity on which "Mongoloids" should be lowest, followed by "Caucasoids" with "Negroids" highest, according to Rushton. In fact, among men in the Barrett/Eysenck samples, Australians and residents of Hong Kong were among the highest on P. For women, Yugoslavians and Indians (from India and classed as "white") were high on P. In addition, Zuckerman examined Euclidian distances data for all measures used by Barrett and Eysenck in combination. Rushton's racial hierarchy theory would hypothesize that groups belonging to each of the three major "racial"

categories should be "close" to each other in the Euclidian space, but distant from groups belonging to other "races." In fact, "Mongoloids" are scattered over the entire Euclidian range (arbitrarily set at -100 to +100), as were "Caucasoids" and "Negroids," whether subjects were male or female. For example, residents of China were at the top of the range (-100) while Japanese were near the bottom (+70). For females, Nigerians were near the top of the range (-60), while Ugandans were at the bottom (+100).

The authors recently conducted two exercises during a workshop in order to demonstrate some of these points regarding race. In the initial exercise, attendees were asked to complete a "registration form." At the bottom of the form was a list of 27 labels for various sources of identification, some focusing on "race" (e.g., white), some on religion (e.g., Jewish), some on ancestral origin (e.g., European), and some on ethnic background (e.g., Mexican). Attendees were asked to check "all that apply to you." The exercise was to get a rough estimate of how salient is "race" as a source of identity both absolutely and relative to other sources. [For this and the exercise described below readers should remember that the purpose was to illustrate some points regarding race, not to support any scientific hypothesis: the sample was small and unrepresentative of U. S. citizens and the analysis was informal.] Of the 18 attendees who completed the exercise, 17 indicated a racial designation as applicable to themselves. This result illustrates the possibility that "racial" identification may be prominent among people's sources of identification. However, all 18 used multiple designations, including religion and ancestral origin. Also, 13 of 18 identified themselves by the label "American," a designation that is ambiguous with regard to race and the other sources of identification. Aside from "white," "American," and "European," 5 attendees identified themselves as "Native American," but two of them were almost certainly referring to "Hawaiian." In sum, sources of identification were multiple: all respondents identified themselves in at least two ways, most in three or more ways. Obviously race was not necessarily most prominent on attendees' minds when they were asked to identify themselves. The weight of all the other sources may, for many individuals, outweigh race by a considerable margin (gender, parental status, occupational status, and marital status were not included on the list).

In a second exercise, attendees were asked to examine and rank a list of 28 racial designations gleaned from various sources. This and the previous list did overlap, but minimally. Attendees were instructed to take the position of the "typical American" while they completed the ranking task. The designation representing the group with highest status "in our society" was to be given the rank of one ("1"). The group with lowest status was to receive the rank of 28. After this task was completed, attendees were asked to classify the 28 designations into three or more categories of their own choosing.

Because it is still the case that the typical American is "white," and "whites" continue to occupy most positions of power in the U. S. as a whole, one would expect that "white" or the equivalent labels ("Caucasian" and "Caucasoid") would be most often given high (1-5) ranks (Allen, 1975, 1976; Allen & Niss, 1990). Indeed, of the 21 attendees who completed this exercise, 7 did rank each of the "white" categories high. Perhaps surprisingly, the instruction "take the position of a typical American" was ignored by many attendees who apparently ranked their own "racial" designation high.

For example, people of Asian and Pacific Island ancestry were disproportionately represented among attendees, and designations fitting these two categories were also disproportionately ranked high. Also, the attendees' rankings may be viewed as departing somewhat from reality in the U. S. To illustrate this point, 9 of 21 attendees ranked "Native-Americans" (or American Indians) high, when objectively—and unfortunately—this group does not enjoy high status. Such is apparently the case regardless of whether the reference is to indigenous Americans on the Mainland or in Hawaii.

On the classification task, attendees used from three to nine categories (the mean number of 4.43 and the mode was 3). Inspection of these categories failed to reveal any consensus with regard to racial classification. Categories involving skin "color" were used by 8 of 21 attendees, but there was little else by way of trends across attendees' classification systems. Whether the reference was to labels for categories or to contents of categories, no two attendees showed anything close to exact agreement in classifications. Further, while a given label was placed in a given category of designations by a given attendee, it was placed in a different category by another attendee. For example, "Arab" was sometimes classed with "Blacks" and sometimes with "whites." Two attendees even lumped "Arab" together with "Hebrew" and "Slavic" (one of the two added "Latino"). Indians (from India) were sometimes placed with Asian groups and sometimes with various other groups: with Africans, with Pacific Islanders, in an "other" category, or ignored altogether. Filipinos were sometimes regarded as Asian and sometimes as Pacific Islanders. All things considered, these well-educated, intelligent, and relatively sophisticated attendees who, by virtue of their occupations and "minority" status were very sensitive to and informed about racial matters, were just as unable to agree on criteria as are the "experts" who study "racial" issues. One can only wonder how confused and inconsistent are "typical Americans" in their use of the term "race."

The authors have argued that notions of "race" are confused, inconsistent, and scientifically unsound. Part of the problem may be that research and writing involving "race" and its supposed genetically controlled correlates have often been done by individuals who are not trained in anthropology (Montagu, 1952, 1969) or genetics (Hirsch, 1981, 1963; Hirsch & Tully, 1982; Hirsch, Harrington, & Mehler, 1990). In fact, some "race" researchers/theorists have been called charlatans (Bernard, 1989; Hirsch, 1981). It is time to go back to the entry point—the concept "race" itself—and get a handle on the notion, if that is possible to do, or consider abandoning it. Until this primary step is taken and successfully completed, no further talk or writing about the correlates of "race" seems warranted. In the meantime, the earlier call for the use of "ethnic group" in place of "race" seems reasonable (Montagu, 1960).

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CIVIC LITERACY, SOVEREIGNTY, AND COUNTER-SOCIALIZATION: POLITICAL DIMENSIONS OF NATIVE AMERICAN MULTICULTURAL EDUCATION

by
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Introduction

This paper is intended to expand on some dimensions of education which have great consequence for teacher educators, particularly those who train teachers who will impact Native American students and students living in association with American Indian peoples. It focuses on the phenomenon of civic discord, especially on violence as an expression and outgrowth of ill-considered yet legitimate differences between Native peoples' rights and those of the dominant culture. In order to counteract the potential for social and civic misunderstanding which may lead to discord, it is especially important that teacher educators be familiar with the unique government-to-government relationship between Native Americans and the United States federal government.

First I will discuss the way in which the rationality of Native life has been viewed and continues to be viewed by non-Native citizens. As a consequence of this view, Native life and tribal sovereignty have been driven to the periphery of our consciousness. Yet tribal sovereignty is the lifeblood of American Indians. The education of both the student with roots in the dominant European-American culture and the American Indian student is characterized by the marginalization of Native rights. Violence, both to property and to persons, is the result.

I will argue that this violence is the result of a socialization process that omits key points of information about tribal and Indian rights, particularly sovereign rights. I then discuss the role of the curriculum in this socialization process and suggest a notion of "countersocialization" and the establishment of proper and complete information in curricula as well as the reestablishment of American Indian sovereignty as a key component of pluralist democracy in the United States.

Critical civic literacy, the ability of ordinary citizens to see and secure their legitimate social rights as citizens among competing and often conflicting considerations, plays a crucial role in a proper social education process. It has far-reaching consequences for the development of both Native American social policy and for the relationship between American Indians and non-Natives.

Traditional socialization and curricula have led to misunderstanding between the Indian and non-Indian interests and indirectly to social policy injurious to Native people and others. Fixico (1989) describes well some of the roots of this misunderstanding. He discusses the way radical individualism of the colonial societies clashed with the corporatism of Native peoples. For Native Americans, lands were part of the nature with which individuals and collectivities identified. For settlers nature was an object to be respected but ultimately mastered (p. 13). Fixico cites Reginald Horsman's *Race*

and Manifest Destiny as a work which outlines the clash between the mechanistic European view of nature and the organic relationship kept by Native peoples (p. 15).

Native people have fought since the European-American incursion to maintain a land base upon which they might live out the meaning of their existence. Today, this dream is kept alive in the lands guaranteed them by treaties made between tribes and the federal government. These lands, reservation lands, are often viewed by non-Natives as concentration camps, holdovers from the 19th century when the military ran out of options for the Native peoples. There is a great deal of misunderstanding about the nature of these lands and their meaning. Indeed, that confusion must become the object of a healing education.

I recently came across a poster reprinted in a Northern Wisconsin Ojibway newspaper (*News From Indian Country*, 1990). It is a poster which speaks eloquently regarding the tension and hatred between the Ojibway spear fishers and Wisconsin sport fishing interests. It also suggests the potential for violence in relations between Indian people and whites in this area, a violence which requires a better understanding of Native American civic prerogatives. The poster is a mock invitation to an "Indian Shoot" and reads as follows:

FIRST ANNUAL INDIAN SHOOT
Time: Early spring beginning of walleye run
Place: Northern Wisconsin lakes

Rules: Open shoot, off hand position only, no scopes, no slings, no tripods, and no whiskey for bait!

OPEN TO ALL WISCONSIN TAXPAYING RESIDENTS

Residents that are BLACK, HMONG, CUBAN or those on WELFARE, A.D.C. FOOD STAMPS or any other government give-a-way are not eligible.

Scoring:

PLAIN INDIAN—5 POINTS
INDIAN WITH WALLEYES—10 POINTS
INDIAN WITH BOAT NEWER THAN YOURS—20 POINTS
INDIAN USING PITCHFORK—30 POINTS
INDIAN WITH H.S. DIPLOMA—50 POINTS
SOBER INDIAN—75 POINTS
INDIAN TRIAL LAWYER—100 POINTS

JUDGES: GOV. TOMMY THOMPSON, REV. JESSE JACKSON

PRIZES: FILLET-O-FISH SANDWICH AND SIX PACKS OF "TREATY BEER"

The contest goes on to offer "Save a Fish, Spear an Indian" bumperstickers as consolation prizes.

While it is wrong to dignify this poster, at the same time it does point up the extent to which racist sentiment may develop as an adjunct to what is widely observed to be a violation of the rights of fishermen, who have, by treaty right, the freedom to use traditional fishing methods for subsistence. This right is clear in all the extant Ojibway treaties in North Wisconsin. Yet such a level of sovereignty is poorly understood by non-Natives who do not have such recourse.

For Native Americans as well as those in the dominant culture whose reactions to the Native American presence on the nation is of such great consequence, the point is not that sovereignty must be won. We must understand that what is rightfully held must be protected. Multicultural presence in the polity is clear, yet failure to understand the actual nature of cultural difference has the potential, operating at the edge of the consciousness of the dominant culture, to be the scapegoat for violence against person and property. Siegel (1990) has called multiculturalism a "cult" whose intentions are divisive and ultimately destructive. It is my argument that division and destruction are the result of a rationality which cannot accept plural presences and differences which demand positions and places separate from the functional demands of the "uniculture" of property prerogative.

What sort of education is available to help make sense of these issues? Teacher educators must receive an education that allows them to alert their students to the inadequacies of standard texts in social education, history, civics, and related subjects on these issues. They must equip their students to become sensitive critical readers of the curricula they use and argue for curricular changes and supplementation which give an accurate picture of the complexities and uniqueness of the American Indian political presence.

I examined several popular high school U.S. government and U.S. history texts to determine how tribal sovereignty was presented. Sadly, I found the issue was not discussed at all. Indeed what I did find was more surprising. I located one text in use in a Northern Wisconsin high school, not far from the Lac Du Flambeau Ojibway reservation, Wisconsin: *American Government Today* (Lewinski, 1980). In 768 pages, one page is devoted to American Indians in the U.S. In a brief scan of the index I found hundreds of other topics considered more worthy of greater treatment, for example: Calvin Coolidge, 5 pages; Connecticut, 5 pages; The U.S. Secret Service, 5 pages; Dade County, Florida, 2 pages; Dekalb County, Georgia, 2 pages; The Export Import Bank, 3 pages; The Fair Credit Reporting Act, 2 pages; Gerald Ford, 16 pages. There is nothing in this civics text on Native American civics.

I looked at several U.S. history texts and found only one with more than a few cursory mentions of American Indian people (Smith, 1977). In this text there is nothing about the sovereign nature of treaties. Rather, what little information it does contain is misleading. For example, there is the obligatory map of culture and land use, where tribes covering a territory from southern California to the Rockies are shown as collective "Seed Gatherers" (Smith, p. 229). In the summary section, after having literally no substantive discussion of the nature of tribal sovereignty, students are asked, "In your opinion should the U.S. honor treaty commitments?" It might as well ask in the section on the making of the Constitution, "In your opinion should the federal government follow the Constitution?"

Another text, in a section covering U.S. history since 1945, devotes one page to the changes in Indian America during that period. It mentions nothing of the momentous events at Wounded Knee in 1972, treaty rights victories, the occupation of Alcatraz Island, the B.I.A. occupation, or the Alaska Native Claims Settlement, the largest land deal since the Louisiana Purchase. Rather it talks about the American Indian Movement setting up "patrol" to protect "drunken Indians from harassment." It

uses this negative stereotypical language without mentioning that such harassment came not from thugs but from the Minneapolis police (Nash and Jeffrey, 1986).

Given such texts, what does a white or a Chippewa student in Northern Wisconsin learn about themselves or about each other? There is simply no discussion of the nature of treaty rights that underlie traditional fishing in Northern Wisconsin waters or of other treaty rights which exist in tribal communities across the nation. Yet, the story of treaty rights is not only fascinating but also indispensable for the civic education of Indian people and their neighbors. Neither the basic concepts nor complexities of those rights are included in texts used by school districts serving significant Indian student populations or any other population.

Just recently the State of Wisconsin has passed a law (Act 31, 1989) which requires that all students in the public schools shall (1) receive instruction in multicultural human relations, including those issues relevant to Native American people of the state and (2) receive instruction in the "history, culture and tribal sovereignty of the federally recognized tribes and bands located (in Wisconsin) at least twice in the elementary grades and at least once in the high school" (Act 31 provisions).

For the purpose of this chapter, a third key component must be emphasized. Beginning July 1, 1992, no person may receive a teaching certificate in the state of Wisconsin without receiving instruction in minority group relations, including the "history, culture and tribal sovereignty of the federally recognized tribes located in the state." This landmark legislation, the first of its magnitude of any state in the nation, is an opportunity for the teacher educators and teachers of that state to provide the type of meaningful multicultural instruction for which this chapter is arguing. It is an indication that instruction may be developed which is uniquely suited to the nations-within-a-nation position of indigenous people in this country and a reminder that multicultural education, as a responsibility of teacher educators everywhere, can and must go much deeper into the historical and political heart of the tribal and federal relationship in order for meaningful social education to occur. The legislation is a welcome sign that superficial multiculturalism will be replaced by a serious liberal education which sheds light on the reasons for the racial, cultural, and class determinants of cross-cultural discord.

Perhaps the key element in understanding the unique nationhood status of the tribes is through analysis of the trust relationship between the federally recognized tribes and the federal government. A thorough understanding of this aspect of semi-sovereignty would be a key element in a teacher education serious about multiculturalism for Indian and non-Indian students alike. The progress of the trust relationship has been historically determined by the status of American Indian treaty title to land and compensation for lands used or taken. This compensation has taken a variety of forms, principal of which has been the provision of goods and services to tribal people. The trust relationship identifies the responsibility the federal government has to protect treaty rights in perpetuity. The following issues are central to any Native American multicultural education and should be the basis for any responsible teacher education where selection, use, and judgment of curricular materials regarding American Indian life are used.

Evidence for the extent of this trust is to be found in the myriad of treaties and agreements made with Indian peoples from colonial times through the latter half of

the 19th century. This extremely large and complex body of law speaks to issues which go beyond trusteeship over land to include education and social development. However, while the nature and extent of trust has been an issue, behind this lies the considerable power of the government to interpret the trust without consulting the beneficiary and, in some cases, to abrogate its responsibility despite the protest of those whom the government is treaty-bound to serve.

Until the year 1871, treaties established the colonial European-Indian and, later, the U.S.-Indian relationship (Cohen, 1945, p. 33). Although this method of dealing with tribes was abandoned with the adoption of the Indian Appropriation Act of 1871, treaties created prior to the Act were not revoked by its passage (Cohen, 1945). Congress continued to treat tribes in a fashion similar to that of the Senate under the authority of Article II, Section I of the Constitution. "Agreements" were made and ratified by both Houses which *de facto* operated as the treaties had before. The only substantial change lay in the provision that now the House of Representatives would cooperate with the Senate in ratification of the new "agreements." Along with treaties and agreements, much of the relationship of the federal government to the tribes came by way of special statutes dealing with specific tribes or Indian people generally and through the adoption of tribal constitutions and charters after the Indian Reorganization Act of 1934 (Cohen, 1945, p. x).

Between the General Allotment Act of 1887 and the Indian Reorganization Act of 1934, the federal government tended to impose regulations and laws upon Indians as a general entity rather than as individual tribes (Cohen, 1945, p. viii). That these overgeneralized statutes and other legal instruments ignored the individual treaty rights of specific tribes prompted a study by the Institute for Government Research. The resulting report, "The Problem of Indian Administration," published in 1929, helped fuel a decade of governmental, social, and educational "reform" which led to the development of the Indian Reorganization Act and corporatization of tribal entities (Cohen, 1945, p. ix). Regardless of the nature of the legal instruments, laws, agreements, and resolutions made subsequent to 1871, however, they carry a concomitant legal weight equivalent to that of the treaties and vice versa. Whether treaties and laws related to Indians receive the same status as other legal instruments dealing with the "general public" is another question, for, indeed, the unique place of American Indians in the United States renders problematic their legal status.

A central paradox exists with regard to the status of the Indian which throws Indian policy upon the winds of political fate. On the one hand, Indian people are American citizens with full guaranteed rights and accompanying responsibilities. On the other hand, the quasi-sovereign nature of the tribes and its recognition during the treaty years are ample evidence for special treatment of Native people as a polity. In addition, apart from any congressional or court recognition of tribal sovereignty, the Constitution gives Congress "plenary power" over commerce with Indian people. This plenary power, along with the developing notion of the Indians as "wards" of the government, confuses and dilutes the seemingly polar positions of Indians as sovereign and Indians as full United States citizens. It allows Congress to decide Indian policy unilaterally. A third problem centers around the extent of the government's trust responsibility. While some argue that the trust only extends to the protection of Indian

material resources, others argue that the trust extends to the development of Indian human capital, even to the extent of saying that sovereignty itself is to be protected.

This trust responsibility has itself been a problem for policy makers throughout history. The trust relationship has been called "patronizing" and means have been sought to give more control to Indians. However, when Indians have been shown to be capable of maintaining control, they have been "rewarded" with loss of federal assistance, termination of the relationship between tribe and federal government, including that of limited tribal sovereignty, and a great loss of tribal property through sale and hypothecation.

Government Indian programs have been preparing Indians to do without special protection in achieving competency for 20th-century life. Indian policy has reflected a spectrum of interpretation from full sovereignty, through dependence and wardship, to competence, to citizenship. The discussion of tribal status has often centered on the argument over degree of tribal sovereignty. Indian legal history turns less on the pull between sovereignty and citizenship than on the issue of "competence" leading to responsibility, with the United States government, from the Civilization Acts to the current era of self-determination, attempting to provide tribes with the social, economic, and educational competencies which will lead from tribal "status" to full citizenship, with all that implies: the responsibility to pay state, sales, and income tax, the abrogation of treaty rights, and the full termination of reservation status. Throughout history this process has been supported by political powers opposed to the legal nature of tribal status. Regardless of the logic supporting the legal status of treaty rights, the plenary power of Congress has been and can be invoked unilaterally to abrogate those treaties.

Federal Indian legal theory takes much of its form and substance from a set of landmark cases adjudicated in the 1830s. The cases began in conflict then as they often do today, although they operated at that time to set a precedent for interpreting dependent sovereign status (U.S. Commission on Civil Rights, 1981). The development of the dependent-sovereign concept began with the decision of the Supreme Court in the case of *Cherokee Nation* versus *Georgia*. Georgia had attempted to impose its state laws on the Cherokee people. The Cherokee filed suit with the Supreme Court under Article III of the Constitution, which provides the court with original jurisdiction in cases involving foreign nations and states. At issue was whether the Cherokee constitute a foreign nation in the Constitutional sense. Chief Justice John Marshall held that the Cherokee and other tribes were not foreign nations but "domestic dependent nations" (U.S. Commission on Civil Rights, 1981).

The domestic-dependent-nation concept is important, for it encompasses two key points: 1) that the tribes maintain nation-state, self-governing status, and (2) that they have a special, albeit dependent, relation to the United States government. Marshall relied partially for his opinion on the work of Vattel, the leading scholar of international law during this period. Vattel (1860) in *Law of Nations,* held that, "Weaker nations that submit themselves to alliances with more powerful nations are still Sovereign," and quoting Aristotle, "the more powerful [nation] is given more honor and to the weaker, more assistance." Later, in *Worcester* versus *Georgia,* Marshall maintained that all power the federal government held over the tribes was limited to that which represented tribal consent, such as expressed in treaties.

In the *Cherokee Nation* case, Marshall argued for the sovereignty of the Cherokee Nation, while claiming that this sovereignty is partial and limited because of the "dependence" of the Cherokee on the United States government (Barsh and Henderson, 1980, p. 140). They are "acknowledged to have an unquestionable and, heretofore, unquestioned right to the lands they occupy, until that right shall be extinguished by a voluntary cession to our government" (Barsh and Henderson, 1980, p. 53). He goes on to argue the limits of this power as due to the "dependent" status of Indian Nations. In the case of *Worcester*, he went further in his determination of sovereign status. Worcester, a New England missionary, was imprisoned in the state of Georgia for trespassing on Cherokee land in Georgia. At issue was the right of the Cherokee to accept the presence of Worcester without the consent of Georgia. Marshall declared that the laws of Georgia in this regard were "repugnant to the Constitution" (Barsh and Henderson, 1981, p. 56). He argued that tribal status was based only on a "condition" of dependence, not on a decision. Thus, dependence was in no way construed to indicate abdication of inherent political rights. Although dependence of condition was an increasing reality in the 1830s, the "language" of dependence often accepted by the tribes in treaties during an earlier period was, Marshall implied, "a pretense which tribes had tolerated out of ignorance of its legal implications." They were "not well acquainted with the words [that signify] dependence—nor did they suppose it to be material whether they were called subjects or the children of their father in Europe" (Barsh and Henderson, 1981, p. 57).

For Marshall, then, tribes were politically sovereign, limited by their dependence only to the extent of their admission of dependence at the time of treaty, not the *condition* of their dependence. In most cases, tribes had "never been conquered, but together with Europeans, had yielded and compromised in matters of mutual economic interest" (Barsh and Henderson, 1981, p. 57). They had not forfeited their tribal political authority. Tribes clearly had rights and possessions. In the case of *Worcester*, dependence was redefined as stated in *Cherokee Nation* versus *Georgia*. United States-Indian relations were unambiguously related to tribal consent and not to any *condition* of dependence (Barsh and Henderson, 1981, p. 57). These cases laid the groundwork for a relatively broad interpretation of tribal sovereignty and yet, ironically, solidified the "plenary power" of Congress, reinforcing its original jurisdiction over commerce with Indian tribes. However, only the doctrine of the plenary power of Congress survived during the years the frontier rapidly expanded, beginning shortly before the Civil War into the late 19th century.

Marshall, the ardent federalist, had succeeded in establishing federal power over the state of Georgia with regard to the interpretation of tribal hegemony and immunity from state law. This strong federalist stand and the concomitant broad interpretation of Congressional plenary power are Marshall's legacy to U.S./Indian power relations from just before the Civil War to the present. Grant's Peace Policy, the Allotment Period after the Dawes Act, the Indian Reorganization Act and the "Indian New Deal," and postwar termination and self-determination were all major policy shifts. Each has a separate character springing from a changing constellation of political and reforming forces. Each, however, acted to reaffirm the power of the Congress with impunity and to impose unilaterally policy change in Indian affairs with little legal recourse on the part of tribes. This emphasis on Congressional unilateral plenary power is ex-

acerbated by the concept "dependent sovereign" which evolved from the earlier Cherokee decision, yet in a much weaker form. The *condition of*, rather than the *consent to*, dependence relationship became the leading concept. Sovereignty took a subordinate role in the political relationship due to the growing emphasis on Congressional plenary power over its dependent ward, the Indian.

Within the U. S., the years during which the European American expanded westward up to and beyond the Mississippi were not characterized by great federal toleration for tribal sovereignty. Tribal sovereignty and political self-determination also meant toleration of tribal custom and habit, along with tribal political will. This was clearly inconsistent with the aims of the European American and his "manifest destiny." For only a brief time after the *Worcester* decision were tribes treated as special political entities, through the use of special legislation such as that exempting them from federal taxation. However, as early as 1802 and again in 1819, Congress began stipulating this special relationship be contingent upon a federal goal of assimilation—the aim to meld the American Indian, socially, economically, and morally, into the mainstream of European-American life in this country (U.S. Dept. of H.E.W., 1979, p. 19). Indian policy makers began to see tribal dependency, and in some ways the limited sovereignty that remained, as a curable condition.

The "Civilization Acts" of 1802 and 1819 were the first acts specifically codifying the responsibility of the federal government to provide for "Indian social and welfare programs—to help Indians make the transition from the life of the migratory hunter to that of self-sufficient farmer" (U.S. Dept. H.E.W., 1979, p. 19). Prior to the Civilization Act of 1819, federal laws had dealt with or were intended to implement specific provisions of a treaty. The Act of 1819, however, dealt both with treaty and non-treaty tribes and thus established a basis for a federal-Indian relationship apart from, but including, the federal responsibility to treaty tribes.

The federal government's assumption of responsibility for Indian welfare, in addition to specific treaty provisions, begins perhaps in the Civilization Acts. Of paramount importance is the understanding that these government efforts reflect mainly a concern for welfare to the extent that welfare puts the Indian on a path of self-sufficiency and "civilization," or competence. This notion of providing welfare and education until competence is already evident in several early treaty provisions. As Deloria wrote:

> While the removal of the Chippewas, Potawatomies, and Ottawas from the Chicago area was based on the explicit promise that the United States would provide educational services forever, most treaties promised schooling and other federal services for only a limited time. The Menominee (1831) and Pawnee (1833) treaties, for example, provided federal schools for 10 years; other treaties extended the period to 20 years. Officials in Washington believed that these relatively short periods would be adequate to prepare Indians to till the land, become self-sufficient, and be ready for assimilation into the general population. (U.S. Dept. H.E.W., 1979, p. 15)

The beginnings of Indian welfare as a part of the trust responsibility lay squarely in the effort to "civilize" and assimilate, these being preconditions for a satisfactory Indian social and economic policy. This effort to assimilate is buried not far beneath the surface of the Indian policy of self-determination, a policy promoted as an exten-

sion of tribal sovereignty on matters political, economic, social, and educational. Tribal political sovereignty as well as federal rather than state jurisdiction are the legacy of the precedent-setting Supreme Court decisions regarding the Cherokee. Indian material and human capital is held in trust by the federal government. This trust is, however, to be in force only as long as Indians remain in a dependent state as wards of the government. The plenary power of Congress is such that Congress may decide when the condition of dependence is weak enough for the trust to end.

Land is the part of the trust about which there is most agreement. "The U.S. holds technical legal title while equitable title or the right to use the land is held by the beneficiary—the Indian" (Cahn, 1970, p. 170). Indeed, in 1967-1968 fully 90 percent of the bills which came through the Subcommittee on Indian Affairs dealt with Indian land or land claims money. Regardless of the extent or nature of this trust, however, major Indian legislation has always been written around the notion that Indian material or human capital shall be protected, held in trust, until such time as Indian people gain the "competence" to manage these assets themselves, ending the trust relationship.

Worcester versus *Georgia* established the idea of treaty federalism with regard to Indian tribes. Tribes are not to be dealt with "within the scope of the federal-state compact, but relate to the United States through separate compacts authorized and enforced under the Treaty Clause: treaty federalism as opposed to constitutional federalism" (Barsh and Henderson, 1980, p. 59)—such as that with states. This interpretation limits the Congress to regulation of "commerce" with Indians, in the same way as commerce is regulated with foreign governments. The political relationship flowing from this interpretation must follow a course of mutual agreement. After 1871, unilateral plenary power began to have a broader interpretation, and the government often adopted legislative "agreements" unilaterally. The United States government treated Indian peoples as limited sovereigns for 40 years after *Worcester.* But subsequently the government began to limit its recognition of the tribes to their status as wards rather than limited sovereigns. Indeed, the concept of treaty sovereignty, set by pacts of mutual agreement, became a moot point, in practice, a fiction, for with the total subjugation of the tribes, Indian ward status and capital held in trust through treaty became more and more subject to a broad interpretation of Congressional plenary power.

Because of the sensitive nature of the treaty-trust relationship, a clear education is required for its comprehension. Sadly, the requirements for such civic literacy have been lacking in the standard curricula at every educational level, even though there is a clear need for more study of Indian sovereignty in our schools, particularly in those near tribal communities. It is particularly important for teacher educators to be conversant with these issues as a way to inoculate their students against the virus of ignorance about Native American civil life.

A recent edition of an Ojibway paper includes the headlines: "Wisconsin Counties Association to Spearhead National Coalition to 'modernize' Indian Treaties." The ensuing story discusses county efforts to begin the abrogation of treaties that allow for traditional Ojibway fishing practices. It is no surprise, especially in light of the theme of this paper, that the story under that is headlined, "Federal Court Sentences Man for Boatlanding Pipe Bombing." What follows is a story of the indictment and sentenc-

ing of a man who ignited a pipe bomb to intimidate some Chippewa fishermen in Solon Springs, Wisconsin. (*News from Indian Country*, 1990). One of my central concerns is the way political violence, and in this case violence with racial overtones, may have roots in both perpetrator's and victim's misunderstanding of civic and economic conditions, of attendant rights and responsibilities. Perhaps educators mobilized by Wisconsin Act 31 will use the opportunity well and lead a path away from the ignorance which causes violence.

Horkheimer and Adorno (1972) present an analysis of the nature of reason which explains this cultural conflict and begins to unpack some dimensions of the relationship between reason and violence here. They argue that law growing out of the Enlightenment cohabits poorly with realities such as tribal rights or a native presence that extends beyond traditional limited concepts of "Native" American which indigenous people do not share. Indeed tribalism itself, when set against the rational state, is mythic and has a weak purchase on legitimacy, as does all reality without an "objective measure." Horkheimer and Adorno argue that the legacy of law in the Enlightenment and after is an extension of power. Public policy is an extension of power, and rights have no rationality beyond power and exist at the pleasure of the dominant polity, in this case not the tribe (Horkheimer and Adorno, p. 16).

Girvetz (1974) extends this argument to violence against property, a type of violence with grave consequences not just for Native property but personhood as well. He talks about economic violence stemming from need. Central to the political security of Indian people is their property. Yet this property, because it is often not recognized or understood, is in constant jeopardy. Tribal lands are held through covenants established between two sovereigns, the tribe and the federal government. This relationship is difficult for those in the dominant culture to understand, much less appreciate. Property ownership is likely to be an individual or family affair in European American culture. The only sovereign recognized is the nation-state because tribal reservation sovereignty is poorly understood, and when tribal rights to land or resources conflict with those of the surrounding communities, the perceived lack of legitimacy can lead to violence.

Stanage (1977) in discussing the nature of violence and civil life notes that civic understanding is a process of dialogue toward mutual understanding. "Civilization" is living dialectically. He cites Colingwood's *New Leviathan* in his discussion of how civic life moves to violence when dialogue cannot happen. In the Native/dominant-culture relationship, dialogue is severely restricted because the two sides are often speaking two different languages of Reason when discussing property and national sovereignty (p. 212). Arendt (1970) suggests that we have avoided the study or discussion of violence because study implies a sequence of reason to which violence itself is extremely resistant. Violence, as unreason, refuses to submit to the clear analysis which constitutes reason itself.

Conclusion

My argument here is that not only does the paucity of textbook information indict education, but also the lack of nerve on the part of the education community to meet its obligation to serve our students with rich material in a manner that promotes re-

flection. Cornbluth, in a perceptive essay, cites fears about student readiness and ability to think critically, wariness about learning "styles," and supposed lack of maturity as convenient excuses to deprive students of a rich reflective experience. She argues that these perpetuate teachers' willingness to capitulate to the superficial treatment of a text (Stanley, 1983, p. 175). The kind of education available in the schools and universities is, by its omissions, the precursor to distortion and attendant violence. Dullness and superficiality in the curriculum have more than inert consequences here. Students in the dominant culture have little understanding and only shallowly romantic sympathy for a notion of tribal holdings and property rights; American Indian students, unable to crack the codes of privileged literacy, are weakened in the face of the complex nature of their rights to counter the socialization of their neighbors. What is required is a reemphasis on critical civic literacy both in skills and in material content.

Engle and Ochoa (1988) have argued that we owe students in a democracy a "countersocialization." I would agree, particularly since latent structures of unexamined prejudice dominate the discourse of rights and do so from arguments of "fairness" and "equal treatment." The legacy of fairness to tribal semi-sovereignty plays poorly in the Enlightenment court where power is tantamount to a certain kind of reason. Indeed, Leming (1989) has shown that ideals of participatory citizenship and civic literacy are the normal preoccupation of the curriculum theorist rather than the classroom teacher. He cites two cultures of the social studies curriculum, the "countersocialization" culture stemming as far back as Counts and Rugg and the "citizenship socialization" culture, particularly the one which makes its presence known in the National Commission on Social Studies in the School's *Charting a Course* outline for curriculum for the 21st century. Capitulation to a narrow view of civic literacy may well have vicious consequences in the not distant future. In any case this shows a clear path for the teacher educator. Equipping teachers to "countersocialize" is frequently not only appropriate but essential to counteract the misjudgments and omissions of ordinary curriculum producers.

If Arendt and others cited here are right, violence can be expected to follow on the heels of an education that is not "civic," that is, in Stanage's words, dialectical. We must have a civic education with full information, students who possess the resources to access that information, and the wisdom to make education dialectical. The stakes for a tribal future may be higher than seasonal violence over tribal rights to fish and hunt. Cohen (1945) made the argument that Native American sovereignty, since it is so delicately balanced by history and Supreme Court precedent, is the "miner's canary" of our nation's democracy. Its health is the bellwether of the health of democracy itself. If tribal sovereignty is dissolved in the face of unexamined power, can pluralist democracy, our democracy, endure?

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TRAINING EARLY CHILDHOOD TEACHERS TO COUNTER INDIRECT INFLUENCES ON YOUNG CHILDREN'S ATTITUDES TOWARD DIVERSITY

by
Jeanne B. Morris

Acceptance of differences is essential for principled coexistence in a culturally diverse society. Without genuine understanding, cultural diversity has been and will continue to be threatening to some, disconcerting to others. There have been efforts to purge the American society of bigotry, intolerance, racism, and prejudice through planned and/or forced legislation, elimination of discriminatory practices, cultural interaction, and communication of information and insights regarding cultural groups. These endeavors have resulted in changes in attitudes and perceptions at a pace that has been at times painfully slow and sometimes unexpectedly accelerated. Yet, these endeavors are constantly necessary and seemingly endless.

It is impossible to control all the factors that shape children's attitudes toward diversity, yet positive experiences in the early years can counteract the development of negative attitudes.

What happens in the nation's classrooms is critical to the expeditious communication of knowledge of cultural groups and the improvement of awareness, appreciation, and respect for cultural diversity. Persistent progress is dependent upon the availability of personnel who are appropriately trained in teacher education programs with continued support through in-service opportunities. Teachers who are themselves members of minority ethnic groups are often positive role models and effective motivators of ethnic minority students. However, all teachers represent cultural groups and there is no assurance that there will be sufficient numbers of teachers who are members of minority groups for the workforce in the twenty-first century and beyond. In fact, a shortage of these teachers exists and predictions for the teaching force in the twenty-first century and beyond indicate that without direct recruitment efforts, there may be a greater scarcity of minority teachers. Census reports project significant demographic changes in the United States. It is projected that by the year 2000, minorities will account for 60 percent of the total population. If the current trends continue, by 2080, non-Hispanic white Americans will be a minority of the U. S. population (Board of Regents, 1991). Consequently, the recruitment and training of minority teacher education candidates is imperative. The Regency Task Force on Teacher Education addressed this issue in its summary and conclusions: more attention must be directed to (a) increasing the number of minority persons who enroll in teacher education programs; (b) graduating increased numbers of minority persons from teacher education programs; and (c) increasing the number of minority persons who apply for and accept teaching positions (p. 2).

Among several strategies identified by the Task Force that must be implemented if the quality of education for minority students is to be strengthened is the increase

in the number of teachers who have knowledge of and appreciation for the histories and cultures of all groups of society (p. 3). This recommendation underscores how equally critical it is that non-minorities in training for teaching positions acquire cultural proficiency.

Researchers, practitioners, and parents usually agree that the socialization of young children into the larger society is an appropriate goal for the education of children from birth through grade three. While the family is the prime socializer, learning environments have accepted the responsibility for helping children to learn ways of behaving and interacting (Saracho and Spodek, 1983). Early childhood teachers' credible knowledge and positive attitudes toward cultural diversity are paramount to the foundation and existence of healthy climates of acceptance for all children.

Effective early childhood teachers are those who have examined their own perceptions, biases, and behaviors related to cultural diversity.

It is clear that teachers of young children must be those who are sensitive to differences among and between people. These teachers must have an unambiguous understanding of cultural diversity and depth of knowledge of the processes through which favorable perceptions of diversity are developed and nurtured and unfavorable ones neutralized. Early childhood teachers of the future must have a commitment to and demonstrated skills through which the compelling challenges of education that is multicultural are met. Multicultural education must be seen to embrace the whole of humankind. From a strategic point of view, this maturing of multicultural education through cooperative pluralism represents an opportunity to join other groups and other movements designed to assist the human race to live together in understanding, appreciation, and peace (Goodlad, 1986).

Teachers and other professionals who currently provide and will provide services to young children in the next century must have clarified their dispositions toward diversity to respond authentically to the challenges of the increased heterogeneity of public schools in the United States. Very early in the intercultural situation, people will experience intense feelings. People can, however, be prepared to anticipate, understand, and accommodate typical as well as idiosyncratic reactions and thus cope with potentially stressful situations in a more positive manner (Cushner, McClelland, and Safford, 1992, p. 44).

During their training programs, those preparing for early childhood classrooms must be helped to look through and beyond any narrowly internalized attitudes about cultural diversity to reach a level of consciousness to effectively dispel and correct impressions created by myths, stereotypes, and environmental symbolism. This level of consciousness is essential for teachers in multicultural classrooms who must be conduits for the clarification of facts and interpretations related to the cultural identification of those not of the mainstream culture and for the development of effective multicultural experiences for all. Teachers who are culturally skilled are essential in early childhood education for they are the first educational responders to the changing demographic profile of our nation.

Several authors, including Cushner, McClelland, and Safford, (1992), have suggested that Lewis Carroll's classic tale, *Alice in Wonderland*, is as relevant in contemporary society as it was at the time it was written. Through his primary character,

Carroll illustrated typical reactions to divergent aspects of a society. Alice travelled through a world quite unlike the one to which she was accustomed. In that world all the rules of perception and behavior Alice had come to believe were turned inside out and upside down (Cushner, 1992, et al.). So it can be with teachers who have not clarified their perceptions of cultural diversity. Teachers who will be most effective will be those who have first confronted their regard for the realities of multicultural/intercultural classrooms.

Teaching in the future will require not only training in instructional content for classrooms which reflects ethnic diversity but adjustment of habitual ways of interacting to provide education that is appropriate and relevant for all of our young citizens. It is essential that future teachers understand early in their training programs that changes begin with teachers and their ability to effect changes in others (Cushner, et al., 1992, p. 11). This assessment is congruent with one of the most potent goals of schooling: to dispel ignorance.

Stills (1988) described culturally skilled teachers as those who:

* have moved from being culturally unaware to being culturally defined with acknowledgement of the impact of self values on diverse students;
* have an understanding of the society's socio-political systems and treatment of culturally diverse populations;
* are comfortable with differences that exist between teachers and students in terms of race and beliefs;
* are sensitive to circumstances that may dictate references to culture or race by a member of a student's culture/race;
* possess knowledge of the particular group(s) with whom they are working; and
* have the ability to generate and send a variety of verbal and nonverbal responses appropriately and accurately. (pp. 17-18)

As we plan for the future, there must be efforts to ensure that all young children will be guided by teachers who can facilitate and support the realization of student potential through an unabridged understanding of all that cultural identification implies.

Effective early childhood teachers in the twenty-first century and beyond will be those who have a clear understanding of the origins of cultural identification.

Everyone and every environment has a culture which influences thoughts, feelings, and actions. Teachers' knowledge and appreciation of the sources and power of cultural orientation must consciously and continuously direct efforts to blend the cultures of home and school beginning with the cultural orientation each child brings to the learning environment. Despite all of the radical changes that have taken place within this country in recent decades, the family remains the most influential part of the socialization network. It is in the family that cultural identity materializes. Both cultural cognitiveness (awareness of one's own culture as unique and distinct from other cultures) and cultural identification (shared values, behavioral patterns, and traits without particular awareness of their distinctiveness from other cultures) are developed within the context of the family (Banks, 1988). Traditions and beliefs shared and valued by family and others in the child's cultural group are significant and must be respected and not judged worthy or unworthy, only different one from the other.

All children share parts of the school culture but some children enter the learning environment sharing more of that culture than other children. When "school ways" are different from "home ways," children will have to learn to respond to school rules and expectations. Some may have to learn to use different linguistic codes, function according to unfamiliar behavioral patterns, and achieve satisfaction in new ways (Saracho and Spodek, 1983). For these children the world of school may be quite unlike the ones to which they have been accustomed and, like Alice in Wonderland, they will have to adjust to any dissimilarities between the world of home and the world of school. If teachers have clarified their perceptions of cultural diversity, when "home ways" are different from "school ways," they will respond appropriately to different linguistic codes, to various behavioral patterns, and distinct values and customs (p. vii). .These teachers will also understand the cultural advantages brought to the classroom by children from diverse backgrounds and use those advantages to develop effective instructional strategies (Gollnick and Chinn, 1986). The circumstances under which cultural distinctiveness flourishes or is humbled is as varied as cultures themselves and eminently dependent on teacher knowledge, appreciation, and acceptance of diversity.

In the educational environment, teachers are the primary influencers of children's development through directly or indirectly controlling all that occurs in classrooms. They are the significant adults and role models beyond family units and are vehicles for the acceptance and/or rejection of every child. There is evidence of strong support for child-responsive environments in which all children have opportunities to grow and develop to their full potentials. Knowledge of the cultural backgrounds of young children is as important to developing effective instructional strategies as knowledge of their physical and mental capabilities. When teachers are sensitive to the cultural orientation of each child, learners in child-responsive environments can freely construct knowledge of the world guided through their own experiences so that they all contribute to and profit from fulfillment of the American Dream.

Beginning with the twenty-first century, effective early childhood teachers must have a clear understanding of the processes through which unfavorable perceptions of diversity are developed.

It is a fairly common notion that young children are eager to accept any person regardless of race or nationality and that most negative attitudes toward diversity are learned (Morris, 1979). The perceptions conveyed by the Rodgers and Hammerstein lyrics, "Carefully Taught" from *South Pacific*, suggest that children's attitudes toward the racially different are innately positive.

> You've got to be taught to fear and hate
> Before you're six or seven or eight.
> You've got to be carefully taught.

These lyrics hypothesize that as long as adults do not actively indoctrinate racist attitudes, children will grow up without prejudice.

Since the early part of the century, social scientists have been well aware that children as young as three years of age are able to differentiate human physical characteristics such as skin color. In addition, from the age of five, children also assign attributes to others based on their skin color, associating black with negative value and

white with positive value (Cushner, et al., 1992, p. 156). While it is true that many children are taught to dislike, mistrust, reject, or stereotype people with diverse characteristics like members of racial groups, convincing evidence from many cultures indicates that young children can absorb negative and positive meanings about racial diversity even when those meanings are never communicated directly (Morris, 1981). When concepts inherent in the environment are internalized, they become powerful determinants of children's attitudes and behaviors.

The results of research on the influence of environmental stimuli strongly suggest that young children are most capable of discriminating among stimuli which adults employ for racial classification. For example, languages transmit dynamic messages through symbolism, color connotations, analogies, and similes. Cross-cultural research on the development of attitudes toward racial characteristics has demonstrated that children positively evaluate objects and people on the basis of color connotations, especially black and white (Adams and Osgood, 1973; Williams, Adams, and Best, 1975; Best, Naylor, and Williams, 1975). In many cultures white is associated with goodness and purity, black with evil and death. In addition, there are the typical references to "black as sin" and "pure as driven white snow," the black sheep of the family, black and ominous clouds, and calamitous events such as blackball or blacklist. Young children's internalization of these meanings was established in classic studies of the affective meanings of color in 23 language cultures in Europe, Asia, and the Americas (Adams and Osgood, 1973). These researchers found that young children consistently rated white positively and black negatively. That is, children tended to view white as good and black as bad. Further, three- to five-year-old children's responses to specific questions, spontaneous verbalizations, and awareness indices were insightful: white children made more positive comments and fewer negative comments about their skin color than black children; black children tended to be less favorable about their skin color than white children, who spoke about their own color in favorable affect-laden terms.

Although there has been improvement in the status of cultural relationships, the results of classic research on the development of racial attitudes remain remarkably relevant and must be addressed as the demography of the country in the next century is forecast. All that can be reviewed related to consequences of increased societal cultural diversity suggests that there remains an urgency for continued efforts to counter thinking that subordinates diversity. Translated into statements, Bryne's 1988 summary of the formation of prejudice in children provides guidelines for the development of programs for young children:

(1) children learn prejudice from observing the behaviors of others;
(2) children learn prejudice as a survival technique when excluding or including others is considered the proper thing to do;
(3) prejudice may be actively created and stereotypes reinforced through children's exposure to media; and
(4) exposure to rigid orthodox or fundamentalist religious attitudes and practices may contribute to beliefs that all other doctrines are at best "wrong" as are the individuals who believe in them. (Cushner, et al., 1992, p. 263)

Research has shown that during the early childhood years children become increasingly aware of the ways people differ, especially in appearance. The growth of

logic and the ability to place objects and things into categories enable children to classify people according to racial categories, unintentionally setting foundations of prejudice. Abundant evidence supports conclusions that children's negative attitudes toward diversity result from indirect influences as well as adult teaching.

In the twenty-first century teachers of young children must comprehend and embrace the processes through which favorable perceptions of diversity can be developed and nurtured.

One of the most essential tasks of schooling is the creating of caring and growth-producing environments for learners. The quality of relationships within school environments is highly invested in what teachers say and do. Each child is a unique individual and teachers' responses to children's emerging needs shape perceptions and behaviors. "When teachers personalize education, they ensure that children are ready to learn, and feel good about themselves, and are healthy," says Marian Edelmann, President of the Children's Defense Fund (KIDNET, 1990). Theodore Sizer, who spearheads the Coalition of Essential Schools, emphasized the importance of teacher efforts toward personalizing student education including efforts to listen to students, direct their interests, and convey concern for them as people both inside and outside of school (p. 1). Teacher behaviors toward each child signal if the classroom is a safe and trustworthy place, build or prevent feelings of confidence to explore and develop new skills and understandings, foster or inhibit anxieties and uncertainties, and influence how children learn to relate to others.

There is no question about the effects of direct and indirect influences on the development of negative attitudes toward diversity. Fortunately, the minds of young children are sufficiently receptive to positive teaching which can modify unfavorable and often detrimental impressions. The effects of positive experiences on the development of attitudes toward racial diversity have been clearly demonstrated using black studies curriculum with young black and white children in different settings. Results indicated significant positive changes in the attitudes of whites towards blacks and significant positive modification of the self-concepts of young black children (Andrews, 1971; White, 1971). We can expect strategies that were effective in times when cultural diversity was not an openly accepted or discussed concept will be even more useful in contemporary classrooms now that the concept is recognized.

Experiences that promote the acquisition of positive concepts of racial diversity must be provided in the early years as our schools are populated by greater percentages of minority learners. Their positions as significant adults in the lives of children mean that early childhood teachers have a vital responsibility and unparalleled opportunities to provide experiences that promote the acquisition of positive concepts of racial diversity. With exposure to positive experiences, children are less likely to become casualties of indirect influences which can be translated into rigid prejudices and meager self-regard. Early childhood teachers' identification and use of meaningful curriculum activities, careful selection of experiences and recognition, and valuing of diversity are crucial (Morris, 1983, p. 88). When these conditions are satisfied, every child benefits regardless of his or her cultural orientation.

Successful early childhood multicultural education requires that teachers plan and organize activities and experiences which are supported by carefully selected in-

structional materials and resources so that new information and concepts are catalysts for attitude formation and modification. Activities that help children to understand the humanness of each individual are especially important. People throughout the world share the same biological and social needs that are satisfied through specific cultural values, customs, and beliefs. Acceptance of diversity is promoted when explorations of the different responses to human conditions are presented in positive climates as differences not deficiencies. The perceptions of all children can be enlarged as they realize that we are all more alike than different.

Morris (1983) emphasized that experiences that help children to know and appreciate the customs and history of cultural groups can lead to deep and meaningful levels of understanding for *all* children. Carefully chosen teacher techniques and activities are required to prevent overgeneralizations about any culture and to correct assumptions that cultural groups are monolithic and have rather homogeneous needs and characteristics (Banks, 1979). Further, Banks stressed the varying degrees of cultural attachment among individuals, although there are common bonds that unify each group.

For several decades there have been efforts to introduce ethnic content into the curriculum of our public schools through a range of approaches. Inclusive approaches to multicultural education aim to incorporate multicultural content in all subject areas for all learners using the diversity that is characteristic of our national population as the source of that content. Such an approach is preferable to a prevalent mainstream-centric curriculum which has negative consequences for mainstream students since it denies them opportunities to view their own cultures from the perspectives of other cultures and groups and reinforces a sense of superiority in relationship to other racial and ethnic groups while at the same time negatively and marginally acknowledging those groups (Banks, 1989). An effective and positive approach to multicultural education is one in which emphasis on single cultures is replaced by a multicultural orientation including the integration of multicultural content into all subject areas. This content, then, is not considered separately from education more broadly conceived. Under the guidance of competent teachers, multicultural education is critical to fostering positive attitudes and modifying unfavorable ones.

Multicultural understandings form the basis for a humane education with a high probability of educating students to participate in creating a truly democratic society that contributes to world harmony (Tiedt and Tiedt, 1990). Early childhood teachers in the twenty-first century and beyond must be skilled in the development of meaningful multicultural curriculum activities and experiences. They must lead the way so that the compelling dream of Martin Luther King is fulfilled for every child in every classroom in America.

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TEACHERS FOR THE CULTURALLY DIVERSE CLASSROOM

by
Savario Mungo

When approaching the subject of how to prepare our teacher candidates to work with culturally diverse student populations, we are talking about a multi-step endeavor. We need to provide on-campus instruction, significant and realistic pre-clinical experiences, and appropriate student teaching sites. In addition we need a consensus on how to develop a coordinated program of teacher preparation. Using the Junior High/Middle School Teacher Education Program at Illinois State University (ISU) to illustrate, I will show how all of the above can be accomplished so our teacher candidates are effectively prepared for culturally diverse classrooms. We must begin by discussing the topic of diversity and what it means to educators.

Terms such as "multicultural education," "cultural diversity," and "at-risk" have created a sense of crisis, even paranoia, within the educational community. Teachers feel defeated by not understanding the new students coming into their classrooms; they lack familiarity with these children's cultures and see their own image declining as they struggle with the cultural pluralism in their schools. If we are to counter this situation, we must address the concept of cultural diversity.

Let us first look at what many teachers see as the "problem," the increasing cultural diversity of our student population. Defining this diversity strictly in terms of race or ethnicity because of the increasing populations of children of color in many districts artificially limits our perception of cultural diversity. We have to begin thinking in broader terms. Culture is the sum of our way of living, including our values, beliefs, standards, and patterns of thinking and behaving. When we look at cultural diversity, we must include race, ethnicity, gender, exceptionality, age, and many other factors. In a sense we are all culturally different from one another, be it because of child rearing, family roles, or ethnicity and gender.

Once we begin opening our minds to the idea that cultural diversity is a broad concept including many groups within our society, not just racial and ethnic individuals, we see multicultural education as a process that includes these groups. If this diversity is seen as positive, we can adopt more meaningful approaches to students. We need, therefore, to define multicultural education in terms that will allow educators to acknowledge their role in it and to develop the skills needed to work more successfully with students. The definition I find most helpful is one by Margaret Pusch (1981):

> Multicultural education is a structured process designed to foster understanding, acceptance, and constructive relations among people of many different cultures. Ideally, it encourages people to see different cultures as a source of learning to respect diversity in the local, national and international environment. It stresses cultural, ethnic, racial, and linguistic differences, and includes socio-economic differences (urban/rural, age/youth, worker/middle class), sex and religious differences. Multicultural education refers first to building an awareness of one's own cultural heritage, and understanding that no one culture is intrinsically supe-

rior to another; *secondly*, to acquiring those skills in analysis and communication that help one function effectively in multicultural environments. Stress is placed on *experiencing* cultural differences in the classroom and in society, rather than simply studying about them. Multicultural education is *not* just a set of ethnic or other area study programs, but an effort to demonstrate the significance of similarities and differences among culture groups and between individuals within those groups. (p. 4)

With this definition in mind, we can build a more effective approach when faced with diversity. This involves dealing with people as individuals, then as groups, and developing tools so teachers and students can communicate more effectively across cultures. "Across cultures" refers to the broad meaning of cultures—attitudes, values, gender, age, race, ethnicity, and exceptionality—and has always been a factor in teaching. However, today teachers are being challenged to reach students whose behaviors, attitudes, values, and motivation differ markedly from previous student populations. They present more challenges than teachers feel prepared for, whether they are an apparently homogeneous white group or an ethnically or racially diverse group. Our mission as educators is to communicate with these students. We need to take our communication skills and develop them further in order to communicate "cross culturally." Once we do this, we can see our role not as dealing with disruptive or uncomprehending students but as dealing with culturally diverse students.

With this view of cultural diversity in place, we at ISU developed an additional teaching strand within the Junior High/Middle School Teacher Education Program. This strand, the "Cross-Cultural Teacher Education Program," builds on a broad concept of culture and incorporates cross-cultural communication as a basic building block. The program is based on a number of assumptions:

1. Fields outside of education, such as anthropology and communication, can offer rich resources for teacher education in cultural diversity.
2. Developing awareness of cultural diversity through research and experience at the local level prior to expanding to global issues allows teacher candidates to link their own cultural determinants with the teaching of diverse students in the classroom.
3. Extensive use of experiential learning, coupled with a wide variety of field experiences with cultural diversity, enables teacher candidates to maximize their potential for success.

In recent years, as indicated above, preparing teachers to work with our increasingly pluralistic, diverse population has become more challenging and more critical. Researchers such as Hodgkinson (1985) have pointed out that the upcoming school population differs drastically from our current generation of teacher trainees. Not only are these student populations more multicultural, they are indeed different in most ways from the current generation of teacher trainees. We are, in reality, preparing our teacher education students to work in a different educational environment. Once we accept our changing school populations, exploring areas such as anthropology and cross-cultural communication as it relates to education becomes more understandable.

If teacher trainees can develop a generic set of skills and understandings related to cultural diversity via an emphasis on experiential activities, have multicultural concepts infused throughout their professional education courses, and receive extensive

opportunities to interact with culturally diverse populations, they will be prepared to teach diverse student populations more effectively no matter what the diversity. These underlying assumptions, combined with a sequential approach involving concepts and experiences, have resulted in the development of the following components of the "Teaching Cross Culturally" strand.

1. *Infusion of Multicultural Concepts.* As a result of the work of a college-wide committee, twenty-one basic multicultural concepts, such as developing an awareness and understanding of the sources and values of cultural diversity, were identified. These concepts were then infused throughout the entire professional education sequence. A student who completes the Junior High/Middle School program will have addressed each of the twenty-one concepts at least once before completing the professional education courses of the program. With this infusion, students are able to relate culture and diversity to all aspects of their professional coursework. Thus all students, whether in the Cross-Cultural Teaching Program or not, get a basic exposure to multicultural concepts.
2. *Generic Approaches to Cultural Diversity.* Throughout the professional education sequence and continuing through field work, cross-cultural experiential activities and approaches are used. These activities are built around generic approaches to cultural diversity based on research such as that done by Brislin and his colleagues. They identified eighteen basic themes that were common to all individuals who were thrust into a new culture, no matter what the culture, an unfamiliar classroom or unfamiliar country (Brislin, et al. 1986). Using these basic themes, they identified a tool, the "General Cultural Assimilator," to help prepare people planning to work abroad. The ISU program is adapting these themes to education, and a series of activities, games, and simulations have been developed around them. The following is a brief description of two of the themes to illustrate their applicability to teacher education.
    * Anxiety. Since people will encounter many unfamiliar demands, they will be anxious about whether their behavior is appropriate or not. Teachers entering a new situation with diverse student populations, although they have skills in lesson planning and classroom management will feel this anxiety about whether they can behave in ways that are appropriate to the population, school, and community.
    * Disconfirmed Expectancies. Individuals may become upset, not because of the exact set of situations they encounter, but because those situations differ from those which they expected. Most new teachers have had very limited experiences with diverse student populations and often have developed their skills and confidence with a very homogeneous population. Working in a classroom with a great diversity, with students they are unfamiliar with and have had little experience teaching, will cause this feeling of disconfirmed expectancies.

    Experiential activities focusing on these themes are incorporated throughout the program, allowing students to develop a more realistic understanding of the concepts and to deal more effectively with diversity. Similar approaches are used with the other generic themes from research by Brislin and his colleagues.

3. *Required Courses.* Students are required to complete two specific multicultural courses from electives offered by the College of Education. These courses are "Introduction to Multicultural Education" and "Education in the Inner City." They address well-defined issues and strategies in teaching culturally diverse student populations, including the effect on education of such factors as poverty, socio-economic class, and racism. The combination of these two courses and the infusion of the multicultural concepts throughout the professional education sequence enables the students to achieve an effective understanding of cultural diversity and its relationship to teaching.
4. *Electives.* Course work in sociology, political science, ethnic studies, and other fields are recommended for students in this strand. This coursework supplements the multicultural concepts infused throughout the professional sequence.
5. *Summer Experience.* Prior to student teaching, in addition to the over 100 hours of pre-clinical experiences students obtain working in schools as part of their professional education courses, students in this strand participate in the ISU Summer Urban Field Experience Program. This is an eight-week program in which students work with diverse populations in an urban center. They work from 8:30 a.m. to 10:00 p.m. five days a week for the eight weeks. It is an intense involvement with youth and adults in such settings as correctional programs, drop-out facilities, mental health centers, drug and alcohol programs as well as alternative education and recreation programs. Students work predominantly with white, African American, and Hispanic populations. In these settings students bring together the generic approaches to working with cultural diversity, the infused multicultural concepts, and their multicultural coursework. This is an opportunity to put into practice the concepts and strategies they were exposed to throughout the strand.
6. *Student Teaching.* To test the premise that students who are given generic approaches to cultural diversity will be able to work well in any culture, the student teaching component, as the capstone of the program, should provide the opportunity to teach in an unfamiliar culture. During the students' program prior to their teaching, they have tested many of the generic approaches with ethnic white, African American, and Hispanic populations. In order to provide the student teachers with a unique culminating experience, we selected schools in Hawaii as best suited for the student teaching experience. Teaching students of Hawaiian, Samoan, Filipino, Tongan, Korean, Japanese, and/or Portuguese backgrounds provided the students with not only good student teaching assignments in an excellent school system, but also with a cultural diversity unavailable anywhere else in the country. Based on the success of the first group to complete this strand, the program continues to send students to these diverse sites each semester and is currently developing additional culturally diverse sites, including schools on Indian reservations.

The development of the "Cross Cultural Teaching" strand as part of the ISU Junior High/Middle School program is only the beginning of an approach that will be further developed, improved, and expanded. It is hoped that much of what has been

learned from this approach will become part of the mainstream teaching education program.

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REDESIGNING GENERAL EDUCATION TO INCLUDE CULTURAL DIVERSITY

by
Kenneth Sutton

Eastern Illinois University is beginning to implement its redesigned general education program. It provides an integrated core of studies that includes significant exploration of cultural diversity.

Giving general education more definition in a multicultural direction was not easy. A tendency to fear change repeatedly came to light as the general requirements of undergraduate education were questioned and alternatives were proposed. The reluctance of some faculty to include more than Western and European oriented perspectives in such requirements presented another obstacle. Yet, obviously, we accomplished the change. Perhaps an analysis of our experience will help those who share a similar goal of developing a multicultural curriculum and face similar problems. I will identify and examine both existing and consciously created conditions that helped effect change and then point out some of the lessons we learned through the process.

Existing Conditions

At the beginning of our experience national trends favored both the development of a more defined general education experience than our "cafeteria" program provided and the development of a more multicultural curriculum. Though not always united, administrators and faculty at Eastern who were interested in requiring studies in cultural diversity could use both trends to support more defined and more culturally diverse general education requirements.

The 1980s were marked by calls from reformers for a return to more meaningful general education programs. Boyer was one such reformer whose works were being read and discussed by several administrators and faculty at Eastern when we began our general education review. Boyer (1982) deplored the tendency during the preceding decades to expand electives in general education to the point where students could avoid almost any area of study. He urged us "to focus on the aims of common learning" (p. 583) and, given his status as Director of the Carnegie Commission, his support of more defined programs was influential. Boyer (1987), however, did not offer a definition of general education that assured the integration of multicultural courses, even though he left room for their possible inclusion.

Fortunately, strong support for multicultural curriculums came from other educators and provided a separate influence to insure acceptance of a general education with a multicultural character. Currently, more than half the colleges in the nation have multicultural courses, and 34 percent require cultural diversity courses in their general education programs (Levine and Cureton, 1992). Eastern was among those institutions that had several multicultural courses available.

Of the more global influences, perhaps accrediting and certifying agencies had the greatest mobilizing effect upon achieving a multicultural direction in Eastern's gen-

eral education core. Because approval by these agencies is of such great significance to professional colleges, their multicultural requirements reinforced other rationales supporting our recommended curriculum changes. National Council for Accreditation of Teacher Education (NCATE) standards dealing with multicultural education, for example, have become more and more stringent. To assure more infusion of multicultural awareness into our courses, almost everyone connected with our teacher education program had either attended or conducted in-service workshops on cultural diversity issues. Consequently, there was heightened sensitivity to the need for multiculturalism in all levels of study.

The Illinois State Board of Education (ISBE)—a certifying agency of even greater importance to us than the teacher education accrediting agency—had also stressed cultural diversity. Its emphasis upon "third world, non-western" studies underscored the importance of the international dimension of multiculturalism; this clearly influenced our deliberations on the multicultural aspect of general education. Everyone participating in teacher education at Eastern (a very sizable number since there are approximately 2,190 students involved) had a vested interest in having our general education program match as closely as possible that of the ISBE. This prompted members of the teacher education faculty to seek seats on the Council on Academic Affairs (CAA), a key council in curriculum revisions, just as the general education program was to be reviewed. Once on the Council, we sought, through our votes, to ensure a correspondence between our requirements and those of the ISBE.

In addition to state and national influences, at least one local existing condition contributed significantly to the particular direction general education reform took at Eastern. Eastern is a rural, long-underfunded institution anxious to become more cosmopolitan than its situation would permit unless specific efforts to recruit and retain a diverse faculty and student body were made. Consequently, every recent President and a large number of sympathetic faculty have promoted multiculturalism.

Creative Efforts

Eastern's President had advocated a strong general education program and cultural diversity from the very beginning of his appointment. In 1987 he gave a clear signal to everyone on campus that changes were welcome and even expected, underscoring the importance of change through the formation of two task forces: the Task Force on Undergraduate Education and the Committee on Cultural Diversity.

The Task Force on Undergraduate Education was to study every aspect of the undergraduate experience at the University and submit its findings to the President and relevant councils. The committee had an important agenda-setting role but the final products were to be determined by the councils in interaction with the President, with the CAA the body assigned to review general education.

The second presidential task force, the Committee on Cultural Diversity, was to consider not only means of increasing minority faculty and students, but also *curricular* matters. Thus, strong support for multicultural education was indicated, though at this point, it was not specifically connected to the revision of general education.

Since the CAA would be the final deliberating committee concerning changes in general education, faculty interested in multicultural general education and with knowledge of the university's governance structure realized the importance of seek-

ing election to the Council. Several teacher education faculty who have expertise in multicultural education and had a strong interest in a multicultural requirement in general education decided to run for Council seats. Politically active members of the College of Education already held three of the nine elected faculty seats on the CAA. They organized the professional colleges into a voting block and developed and marketed slates of candidates. By 1991, when the final general education decisions were being made, professional colleges with a commitment to a multicultural curriculum held six of the nine positions while other faculty interested in cultural diversity held additional seats. Thus, on our campus, faculty committed to the study of cultural diversity contributed significantly to the new general education program.

While the CAA studied general education proposals, the Task Force on Undergraduate Education completed its final report and submitted it to the President in the Fall of 1988, with copies sent to members of the CAA as well. The report clearly emphasized cultural diversity in its objectives, but the types of courses suggested were not clearly multicultural. This left Council members interested in cultural diversity with important work; they were helped by aims that affected the way elements of the core were defined and consequently what courses would be submitted and accepted.

In fact, core element descriptions that reflected multicultural aims statements were the key to getting cultural diversity courses required. For example, in approving foreign language courses, the CAA adopted an element description that included the following: "Through this experience the students not only learn the written and spoken language of another people, but experience the culture and history of another society. It is important that this cultural component of foreign language study be maintained" (CAA minutes, February 1, 1990). As a result, courses that didn't emphasize cultural elements were revised to do so.

However, the greatest contribution toward assuring multicultural studies was in the description of Foundations of Civilization. (We added the pluralization.) The element description was very much like that of a western civilization course in the Task Force Report, but the one developed by the Council stated: "The requirement shall be a course which provides a perspective on the development of western and non-western cultures. . . . An understanding of the diversity of cultures that characterizes the modern world will be developed" (CAA minutes, February 1, 1990). These changes led to only courses with deep cultural comparisons being passed for this segment of the core and, finally, to the assurance that all students coming to Eastern as freshmen would take multicultural studies before graduating.

With this approval, the Council had fulfilled the recommendation of the Task Force on Enhancing Minority Participation. In its Report (September 17, 1990), it specified "That three hours of the core curriculum. . .be specifically a course which focuses in depth and in breadth on the values of a culturally diverse topic and that the President and Vice President for Academic Affairs recommend such a course requirement to the CAA." Some members of the Task Force contended that they had wanted a course focusing specifically on race and ethnicity in this country. The Council refused to narrow its definition, affirming the more "inclusive" sense of diversity that some have described as the most contemporary approach (Francis, 1991).

The Council came close to requiring *both* types of courses in the core. While a course on race, gender, and/or values conflicts in this country is difficult to avoid in

the Human Behavior, Social Interaction, and Well Being element, it is possible. Since many disciplines deal with social concerns, it was not possible to get the segment any more specific than we made it.

It remained to assure that transfer students could not, through general education reciprocity, avoid studies in cultural diversity. The CAA agreed to make a course in cultural diversity in the broad sense a *graduation* requirement, subsequently developing a list of courses to fulfill the requirement (CAA minutes, February 28, 1991).

The process of approving cultural diversity studies as a part of general education at Eastern made apparent that: (1) national trends favor action now; (2) proponents of multicultural education must have a clear sense of their objectives; (3) university and college leaders, working out of their own interest, can provide effective mobilization initiatives and incentives; (4) faculty with multicultural knowledge and commitment should utilize available as well as newly created political processes to the fullest; and (5) aims statements can be effective fulcrums for assuring cultural diversity within courses.

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Section III:
Creating the Climate for Change

ACCESS, EQUITY, AND CULTURAL DIVERSITY: REDISCOVERING THE COMMUNITY COLLEGE MISSION

by
Pauline E. Kayes

The community college—created in the late fifties and throughout the sixties to serve the community's educational and workforce needs. The community college—born of the principles, values, and ideals of an educational democracy in which any person can have access to education. The community college—perceived to be more flexible, resilient, and responsive to both the community's needs and educational change than the four-year college or university. The community college—accountable to the entire community, not just the white, the powerful, the rich, the male, and the privileged. All of these claims derive from the fact that the community college was the realization of the educational vision of the progressive and liberation movements of the post-WW II era.

In 1976 I chose to begin my career as a college teacher in a community college because I thought the promise of access, equity, and cultural diversity was inherent in the concept of the community college even before these terms were fashionable. After living 25 years in the heavily industrial and ethnically and racially diverse Calumet Region of Hammond, East Chicago, and Gary, I knew that my life's work was to teach and to empower those left out, cast out, and victimized by the institutions, corporations, and systems of the United States in the late 20th century. Quite an ambitious goal at 25, but I intuited that the community college was the place to do this work. I think many of us teaching and working in the community college today had similar motivations and ideals.

Unfortunately, many community colleges have failed to take seriously that implicit promise of access, equity, and cultural diversity: some adopt exclusionary policies and practices; others refuse to address and to serve seriously and directly the needs and concerns of women, people of color, and international students because this is not seen as the "mission" of the community college, not the "real stuff" of education, but a fringy, peripheral waste of money. We probably all know colleagues—faculty and administrators—who think this way. However, according to Dr. Zelema Harris, president of Parkland College (1991):

> To create a climate of inclusiveness, every community college should not trivialize diversity but face real issues: the major increases in minority enrollments without concomitant increase in minority faculty and administrators; gender and race biased curricula; and the exclusive use of a teaching method, the lecture, which is the least effective way for adults to learn.... Inclusive policies and practices can't be viewed as supplementary or peripheral to the teaching-learning process. Inclusive policies and practices must cut through to the core of that process; from the teacher who teaches to the curriculum that is taught, we must develop an educational system that has as its major tenets multiculturalism and gender-balance.

Herein lies the "real stuff" of the community college mission.

As every teacher of composition and speech preaches, audience determines both the content and the rhetorical strategies of a written or spoken communication. If we look into our community college classrooms, if we examine the demographic trends in community college enrollments, we find that our audience is primarily women (from 60 to 80% in many classrooms); in addition, more and more of our students are of every shade, color, and culture. In fact, a significant majority of women and people of color enroll in community colleges, not four-year colleges and universities. One would expect, then, that community colleges would be leaders in diversity initiatives, that we would set the pace, define the terms, and become the experts, and not wait for four-year colleges and universities to point out the direction, to collect all the grant money, and then to teach community colleges how to be more accessible, equitable, and culturally diverse. Yet, as Arthur Levine and Jeanette Cureton report in their recent article, "The Quiet Revolution: Eleven Facts about Multiculturalism and the Curriculum,"

> Despite the far greater diversity of the student bodies at two-year colleges, four-year institutions are ahead in every area of cultural diversity—general education, ethnic and gender studies, the disciplines, the faculty, advising, and centers and institutes. (1992, p. 27)

Except for a few community colleges primarily on the west and east coasts, neither consistent leadership nor comprehensive programming in diversity has emerged, ironically because most community college faculty and administrators have not been convinced that such transformation and responsiveness is necessary to their missions and purposes.

In this context, the first step in addressing access, equity, and cultural diversity in a community college setting is to articulate reasons why community colleges should confirm access, equity, and cultural diversity as the underlying, bedrock principles of the community college mission. Everyone working in community colleges would agree that our business (that is, the literal reason for our jobs) is to recruit, to retain, and to graduate students. Study after study proves that community college students have diverse needs, many deriving from gender, race, class, and cultural differences. When we no longer assume that "sameness" will serve all students and instead represent and respond to the diversity of student needs, our "business" will improve. To ignore this diversity, our community colleges risk failure, as Daryl Smith asserts in "The Challenge of Diversity: Implications for Institutional Research":

> Not only will successful involvement of diverse populations mark the difference between institutional survival and failure, and between educational quality and mediocrity, it will have significant social implications as well. The consequences of educational disenfranchisement of large populations cannot be ignored. (1990, p. 54)

Community colleges, especially, cannot afford to ignore them.

At Parkland, we have no universal answers or magic potions, but we are beginning to approach the task of responding to an increasingly diverse student population in a coordinated, comprehensive way. Even though Parkland is in the heart of generally conservative central Illinois, it does have some unique traits and programs that make both developing gender-balanced, multicultural curricula and creating a climate of institutional inclusivity a tiny bit easier...just a tiny bit. Parkland students are ap-

proximately 60% women, 10% African-American, 2.7% Asian-American, 1.7% Hispanic-American, 1% Native American, and 78%, 21 years and older—which means that the majority of our students cannot be described as the historically traditional white male student. In fact, white male students comprise less than 30% of our student population.

To serve the majority of our students, the Office of Women's Programs and Services since 1974 has sponsored programs and services for women and men on gender-related issues and concerns and has recently established a Women's Resource Center. With four regularly offered women's studies courses in literature, history, humanities, and psychology, it is even possible to concentrate in Women's Studies for an Associate's degree in Liberal Arts and Sciences. According to Levine and Cureton's survey (1992, p. 27), only 35% of two-year institutions have courses in women's studies.

In our General Education objectives, three are pertinent to cultural diversity principles:

* The student will analyze the development and institutionalization of non-Western values found in Middle Eastern, African, Asian, and Latin American civilizations and compare their significance with Western values and institutions.
* The student will analyze historical and contemporary sex roles and consider the limitations of sexual stereotyping.
* The student will acquire cross-racial knowledge that will aid in understanding how to eliminate racism.

The following courses especially embody these principles:

Social Science: History of Middle East; History of India and Mainland Southeast Asia; History of China and Japan; Black History; History of Women in America; Psychology of Women; Minorities and Social Change.

Humanities: Cultural Values in the Eastern World; Islamic Cultures and Civilizations; Cultures and Civilizations of Sub-Saharan Africa; Latin American Culture and Civilization, Introduction to Folklore; Black Literature; Women in Arts, Cultures, and Societies; Women in Literature; World's Great Religions.

For both A.A. and A.S. degrees, three credit hours in Third World or non-Western culture are required. Again, according to Levine and Cureton's survey (1992, p. 27), only 20% of two-year institutions have a multicultural general education requirement; only 31% offer courses in African American studies; and only 29% offer courses in Hispanic American studies.

As part of our commitment to access, equity, and cultural diversity, Parkland has also initiated faculty development workshops promoting new scholarship in women's studies, African American studies, and multiculturalism; only 12% of two-year institutions have promoted this kind of new scholarship according to Levine and Cureton (1992, p. 27).

I want to make very clear that most of this curricular and program development has encountered controversy and resistance, and in some cases, for every two steps forward there were three steps backward. Often it seemed that we were regressing as far back as the 1950s. But, when Dr. Zelema Harris became Parkland's president in 1990, some of the basic programmatic, curricular, and structural requirements for addressing and achieving access, equity, and cultural diversity were already in place be-

cause of the persistent efforts of a core of progressive faculty and staff. A Committee on the Status of Women, for example, has been working for 20 years to improve Parkland's treatment of women faculty, staff, and students. With Dr. Harris' appointment, the creation of a college-wide committee on access, equity, and cultural diversity to assess and to coordinate our efforts was a logical and realistic next step.

After consulting with the Parkland College Association, particularly members of the Committee on the Status of Women, the Affirmative Action Committee, and the Parkland College Association vice-president and president, Dr. Harris invited 20 people, representing a variety of areas, departments, committees, and constituencies, to serve on the new committee. Faculty, administrators, non-academics, and supportive professionals were included. The timing of the invitation coincided with the release of North Central's statement on access, equity, and cultural diversity (1991), which reads:

> Regardless of specific institutional practices, the commission expects an institution to create and to maintain a teaching and learning environment that supports sensitivity to diverse individuals and groups. Further, the commission expects an affiliated institution to discourage acts of racism, sexism, bigotry, harassment, and violence while it teaches students and faculty alike to see in proper perspective the differences that separate and the commonalities that bind all peoples and cultures.

Since Parkland is due to be evaluated next year by North Central, this statement had greater impact than on any ordinary day. In her invitation, Dr. Harris charged the committee with the following responsibilities:

* develop an institutional response to the North Central Association's statement on access, equity, and cultural diversity.
* identify targeted groups within Parkland College, including staff and students, who are in need of special services, with a special emphasis on minorities and women.
* identify and evaluate Parkland's existing institutional, academic and social climate, programs, and services in meeting the needs of targeted groups.
* develop a comprehensive long-range plan to address the needs of targeted groups.
* develop timelines for accomplishing the committee's goals.

Knowing I was a glutton for punishment and a workaholic waiting to be discovered, Dr. Harris appointed me chair of the committee.

Our first task was to define and to describe access, equity, and cultural diversity. Overall we used three key definitions and descriptions (Banks, Hughes, Sadker) to begin our discussions, but we primarily focused on the one by James Banks and Cherry McGee Banks characterizing multicultural education as follows:

> [A process] designed to change the total educational environment so that students from diverse racial and ethnic groups, both gender groups, exceptional students, and students from each social class group will experience equal educational opportunities in schools, colleges, and universities. (1989, p. 328)

In order to approach our tasks, the committee analyzed in depth each component of this description as it relates to Parkland. For example, we described the "total educational environment" at Parkland as:

total college climate (particularly in the classroom); curriculum content, teacher-student interaction in/out of class; counselor/advisor-student interaction; staff-student interaction; faculty-faculty interaction; administration-faculty/staff interaction; physical/cultural environment; student activities; college public relations-community information; cultural arts programming; college policies, rules, regulations, past practices (written and unwritten); and gender/racial composition of faculty, staff, administration.

Next, we explored some implications of the connotations of "access" and "equity"; here is an excerpt from that discussion:

> 'Equity' means impartiality and fairness. It's difficult for a 'partial' person (one who has racist, sexist, homophobic prejudices) to treat the African American student, the woman student, the gay/lesbian student 'impartially.' We hire partial people because all of us to varying degrees attach labels and stereotypes to a student.

This particular process, along with ideas gleaned from our regular readings, enabled us to arrive at areas of emphasis for our recommendations to Dr. Harris: ongoing sensitivity training for all faculty and staff; coordinated, thorough self-assessment in all areas and departments; and advocacy by more faculty and staff on access, equity, and cultural diversity issues across the college.

Meanwhile, the advantages of having both a college-wide committee on diversity and strong presidential support have become clear as concerns and needs related to access, equity, and cultural diversity begin to filter into Parkland's strategic and operational plans, essential to both recognition and funding. Further, a climate of support and encouragement has provided for a distinctive flourishing of diversity initiatives and programs: a whole series of events for Black History month, for Women's History month, and on the Holocaust; professional development workshops on multicultural curriculum issues; prejudice reduction exercises for student leaders; a student survey assessing the college climate for minorities; a Parkland College Association Senate resolution to survey faculty and staff on the working environment for women. Finally, in April, we completed a two-day retreat, which resulted in a three-five year plan for access, equity, and cultural diversity at Parkland. In order to make the committee's deliberations known to the entire college, we are producing a regular newsletter that summarizes our work, invites input, and shares teaching and curriculum strategies.

How has the committee functioned so far with such different personalities, interests, agendas, issues, and priorities? By arguing, raising voices, pouting, slouching, laughing, eating popcorn, dancing polkas—all predictable responses given the difficulties in understanding and communicating differences while working towards common goals. For me, the committee's dynamism and resilience is essential for working on diversity issues, particularly since addressing such difficult issues as racism, sexism, homophobia, classism, and anti-Semitism tends to make every person defensive or angry at one moment or another. That we keep coming together with even a slight bit of anticipation—rare for committee work—testifies to the relevance of these issues for both the college and for us as individuals.

To make a coordinated effort on access, equity, and cultural diversity work, I offer a few recommendations and cautions. First, a multicultural, gender-balanced cur-

riculum should not be viewed as compensatory education—that is, a story, an essay, a fact, an idea, a detail added here or there to the "real knowledge" since such additions still marginalize women, people of color, and non-Eurocentric perspectives. Instead, such a curriculum must be seen as transformative and emancipatory education necessary for humans to flourish in an increasingly diverse and international workforce and society. Educational institutions and boards must provide incentives and motivation—through release time, faculty development money, for example—for faculty retraining and reeducation efforts. Since most of us today did not obtain multicultural, gender-balanced educations as undergraduate or graduate students, and since as community college teachers, our course loads prohibit the kind of in-depth study and concentrated reeducation necessary for us to become multicultural, gender-balanced teachers, a long-term commitment is required by community college administrators, community college trustees, the Illinois Community College Board, the Illinois Board of Higher Education, and the Illinois State legislature to make access, equity, and cultural diversity a reality and not just "window-dressing." It is very unrealistic to think that by suddenly proclaiming diversity important in instruction (as Public Act 87-851 recently did), everyone will be able to teach culturally diverse and gender-balanced material automatically without financial assistance for retraining and reeducation.

As we work to develop more inclusive curricula and student services, we should not forget gender in our advocacy for multiculturalism since a significant majority of community college students are women. If we do not continually address women's issues, needs, and concerns, we will end up with multicultural and international programs and curricula still dominated by a male perspective and not providing women from many cultures and backgrounds with the education they need to succeed and to thrive. This inclusion of gender is especially pertinent when one considers the growing feminization of poverty and the steady increase of female-headed households, both of which impact children around the world. As Kamal Bhasin says in her article "The Why and How of Literacy for Women," "Women need knowledge not so much to read and to understand the world but to read, understand, and control their world" (Stromquist, 1990, p. 107). It is incomprehensible to me why so few community colleges offer coordinated programs and services for women, including women's studies courses. Even though women's studies scholarship and theory have been rapidly transforming disciplines like psychology, sociology, literature, science, and art history, most community colleges have not taken advantage of the unique ability of women's studies courses and scholarship to recruit and to retain women students by giving them what they need to know.

Bernice Sandler coined the phrase "chilly climate in the classroom" to describe the experience of women in general and African American women in particular in the college classroom. But this description of how students are treated by instructors operating with assumptions and stereotypes about race, gender, ethnicity, class, and sexual preference can also be applied to African American males, Asian American females, Hispanic American males and females, Jewish Americans, and others. Socialized in a racist, sexist, homophobic society, even the most well-meaning and well-intentioned among us are subtly steeped in assumptions and stereotypes that denigrate or silence students and adversely affect their achievement. In *Talking Back:*

Thinking Feminist, Thinking Black, bell hooks describes her experience as an undergraduate:

> I carefully avoided those professors who made it clear that the presence of any black students in their classes was not desired...they did not make direct racist statements. Instead, they communicated their message in subtle ways—forgetting to call your name when reading the roll, avoiding looking at you, pretending they do not hear you when you speak, and at times ignoring you altogether. (1989, p. 56)

For education to work for all of our students (and not just a few), we must take our students more seriously by really knowing their struggles and facing their needs.

To take the African American male student seriously, to take the Asian American female student seriously, to take the Native American student seriously, to take the Jewish American student seriously, to take the gay or lesbian student seriously—we must as teachers and administrators look at how each and every one of us contributes to the institutional racism, sexism, anti-Semitism, and homophobia that too often not only make getting educated a super-heroic endeavor in a non-supportive environment but also severely restricts educational access and equity. Sadly, retention committees in community colleges often fail to address institutional prejudice and discrimination, which is perhaps why retention committees never complete their agendas.

If diversity is not to be a fad, if diversity is not to be a matter of numbers, of counting and measuring, true, long-term institutional sensitivity to diversity will require thorough institutional research, beginning with the formulation of new questions and new paradigms. Furthermore, community colleges must use such institutional research to further their own diversity movement and not wait for four-year colleges and universities to give instructions, because in the next decade community colleges will be the primary educational resource for those groups disenfranchised by the public and private four-year colleges and universities. In preparing for the future, rediscovering and rededicating ourselves to the community college mission of access, equity, and cultural diversity is both a practical and philosophical imperative.

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IMPLEMENTING MULTICULTURAL EDUCATION WITHIN A MULTI-CAMPUS UNIVERSITY

by
Nathaniel L. Felder

Diversity is a key theme when considerations are made for implementing multicultural education in a multi-campus environment. A multi-campus environment often has campuses which are not only geographically dispersed, but also have distinct campus cultures and traditions which contribute significantly to their individuality. For example, one campus which is part of a multi-campus system may be located in an urban area, while another campus may be located in a distinctly rural area. The urban culture of the one may be entirely unlike the rural culture of the other. This is likely to affect each campus's approach to extending multicultural education to its student body or integrating multicultural education into the curriculum.

Multi-campus universities are different from single campus institutions because the campuses usually fall under a single administrative arm such as a board of trustees and/or a central administration. The autonomy of each campus is affected by the administrative structure of the university system in which it operates since this structure is shared by several campuses. Introducing and implementing multicultural education programs within this environment can affect all campuses rather than only involving the efforts of a single faculty. Individual campus readiness for multicultural education initiatives does not always occur at the same time. This can mean that a systemwide effort to implement programs and initiatives can be more difficult than implementing initiatives that arise from a single campus and as the result of campus-based efforts. Further, implementing multicultural education may require a collaborative effort in a multi-campus environment that involves several levels of bureaucracy beyond a single campus. This is not to say that a single campus situation cannot contain all of these variables. However, a multi-campus environment serves to magnify these variables, making implementation more of a challenge. But, once the challenge of implementation has been met, opportunities and methods for implementation are similar to those at single campus institutions.

Statewide Coordinating Boards

Beyond the central administration in a multi-campus environment lies a statewide coordinating board. In Illinois this coordinating board is the Illinois State Board of Higher Education. In September, 1991, a bill enacted in the Illinois State Legislature called for the Board of Higher Education to ". . .require each public institution of higher education to include, in the general education requirements for obtaining a degree, coursework on improving human relations to include race, ethnicity, gender and other issues related to improving human relations to address racism and sexual harassment on their campuses, through existing courses. . . ."

The language contained in this Public Act provides a strong mandate for curriculum revision and enhanced instructional strategies at all state universities including multi-campus systems (Public Act 87-581). Under this mandate efforts to implement

strategies for the continued development of general education curricula which include multicultural education are likely to increase. Statewide boards can be useful in creating the proper climate for change within colleges and universities. Exercising the authority to monitor implementation strategies associated with integrating multicultural education into the curriculum can have a positive impact on institutional readiness. When administrators know that activity will be monitored in a positive and supportive fashion, efforts to bring about change in the curricula and in instructional strategies are likely to be made.

Establishing a statewide goal to improve opportunities for students to learn more about multiple cultures at state colleges and universities is a strategy worthy of consideration by statewide coordinating boards. Such a goal goes a long way towards fulfilling the mandate called for in Illinois Public Act 87-581: Human Relations. Establishing this or a similar statewide goal for higher education also provides guidance to both system and campus administrations when revising or improving mission statements which go beyond a perceived mandate for affirmative action programs. While affirmative action programs are useful and needed, they tend to focus mainly on recruitment activities designed to increase the number of minority faculty, students, and staff. Establishing directions which focus on curricula change takes the concept of "encouraging diversity in students, faculty and staff" to another level. State goals detailed in the Master Plan for Illinois Higher Education 1990, issued by the Illinois Board of Higher Education (IBHE) in September, 1990, include a goal of "mainstreaming and enhancing the quality of undergraduate education." Including multicultural perspectives when updating course content, revising curricula, evaluating teacher effectiveness, and introducing innovative instructional strategies are ways the mandates in Illinois Public Act 87-581: Human Relations and the goals of the IBHE Master Plan can be implemented on campuses.

Systemwide Administration

A coordinated effort on the part of the system administration in a multi-campus system can serve as a further inducement to the introduction and enhancement of multicultural education in the curriculum of its constituent campuses. Many multi-campus universities receive leadership in various academic matters from central administrative units that often coordinate and articulate strategic directions on academic matters to the campuses, to the public, and to other interested parties. Support for multicultural education in the form of an open endorsement from the central administration can send the proper message to campus administrators.

It is important to note that the central administrative units in a multi-campus environment are less likely to be involved at the implementation level with respect to curriculum reform since this must take place at the campus level. Central administrative units usually fulfill a coordinating role, but facilitation of initiatives proposed at the campus level allows central administrative units to become involved with curriculum change. Demonstrating support when such initiatives arrive from the campuses sends out a positive message for campuses and academic units uncertain about how proposals for new programs and methods will be received. Eliminating the need for massive bureaucratic processes that must be navigated prior to approval for new

and innovative programs which integrate multicultural education into the curriculum also helps provide a friendly and welcoming climate for change.

University Mission Statements

The mission statements of many campuses must be reviewed and approved by central administration. The absence of statements which underscore the value of diversity in the faculty and student bodies of the campuses can be attributed in part to the failure of central academic administrators to lead in this vital area. Moreover, when mission statements do address issues of diversity, they often lack a direct linkage to instructional and curriculum development initiatives. Mission statements not tied to initiatives are useful only in an ornamental way. Substantive language within mission statements which addresses the value of multicultural education and diversity must be tightly linked to instructional and curriculum development initiatives at the campuses. One way to ensure this is for faculty interested in curriculum development and innovation to request a standing committee or an ad hoc committee of the faculty senate, thus allowing interested parties to work through established and respected channels. Faculty senates are part of a traditional mechanism for involvement in university governance and for establishing the appropriate missions and academic programs for the campuses.

Campus Heads

The mandate for multicultural education can also vary from campus to campus in a multi-campus system. On the one hand, campus heads with a strong sense of the need to provide a full education to their student bodies recognize the limitations of a strictly homogeneous curriculum and acknowledge the inadequacy of traditional courses in addressing the issues, concerns, and contributions various ethnic and cultural groups have made to the disciplines. On the other hand, campus heads without sensitivity to and appreciation for multicultural diversity will not see the need for the highest administrators to advocate enriching the curriculum through multicultural education. Yet such advocacy is not only desirable, but necessary if multicultural education is to work its way into the curriculum and culture of colleges and universities within a multi-campus environment. The need for top level leadership in promoting and rewarding efforts to integrate multicultural education into the educational and social fabric of the campuses cannot be overstated.

Given this emphasis on the administrative structure of a multi-campus environment, it is easy to see the complexity of delivering multicultural education to the student body and the difficulty of integrating multicultural education into the curriculum. The size and complexity of multi-campus environments increases the complexity and difficulty of developing and implementing multicultural programs in both academic and non-academic units at the campus level. Along with size and complexity come bureaucratic processes which can be cumbersome and can serve as disincentives for change. Efforts to minimize the paperwork and approval channels for offering new and innovative multicultural programs must be sought by campus administration.

Faculty

Implementation of multicultural education in a multi-campus environment is difficult because of the many proponents as well as opponents of multicultural education. While the parameters of multicultural education can be defined as learning about contributions to the history of civilization by two or more cultures, others define it more broadly to include any and every group from homosexuals to women.

Multicultural education has often been defined as teaching from an African versus European perspective or teaching with an "Afrocentric" versus "Eurocentric" emphasis. Mary Lefkowitz at Wellesley College feels that ". . .Afrocentrists . . . not only are assigning credit to African peoples for achievements that properly belong to the Greeks; in the process they are destroying what is perhaps the greatest legacy of Greek philosophy—rational thought" (*Chronicle of Higher Education*, 1992, p. A52). While this position is only one example of the diverse thinking that affects the movement toward integrating multicultural education into the curriculum, it provides a stark contrast to the opinion of those who believe that African-based contributions to the history of civilization often have been excluded or improperly represented in higher education by a curriculum that primarily identifies the rise of civilization with European-based efforts.

The debates underscore the necessity of both proponents and opponents to know and understand each other's arguments since only then can a meaningful dialogue take place among the various schools of thought. Misunderstandings among various ethnic groups can be minimized when meaningful dialogue takes place. Stereotypes and misgivings about various ethnic groups can often be dispelled through knowledge and appreciation of differences. Information about the many significant contributions various ethnic groups have made to the development of civilization can be gained through curricula that reflect and respect diversity.

When bringing about change in multi-campus universities two additional factors must be considered: 1) initiatives among faculty must provide the major thrust for multicultural education and 2) administrators at the campus and system levels of the multi-campus environment must be supportive of multicultural initiatives rather than directive. Supportive acts involve providing fiscal and moral incentives for faculty to pursue initiatives which will result in greater understanding of multicultural issues and encouraging innovative and cooperative methods for achieving multicultural goals at the department, division, college, and university levels.

Faculty do not care to be told what to do or how to do it. Rather, faculty seek the academic freedom to pursue legitimate academic interests at a pace with which they feel comfortable and which fits into their overall concept of teaching and learning. In the early stages of implementation, multicultural initiatives may reflect the work of a single academic unit. However, over time, other units will often seek to become involved in a manner appropriate to the climate within their units.

Faculty Development Programs

Once faculty become sensitive to the need for multicultural education they often seek faculty development opportunities so it is essential that formal faculty development programs have a multicultural education component. Administrators who are

sensitive to the issues in multicultural education must devise strategies for using faculty development as a vehicle for bringing about change. Fiscal incentives which assist faculty in devising creative and innovative techniques for developing and integrating multicultural education into their courses are one means of providing support through faculty development.

Non-academic Initiatives

The drive for the integration of multicultural education can also come from initiatives engaged in by non-academic units. Recognition of Black History Month and international festivals are events which can increase awareness of ethnicity and diverse cultures at any campus in a multi-campus system. Faculty participation at these events can often increase sensitivity to and awareness of the need for further education in targeted areas. Increased contact with persons from different cultures can lead to greater tolerance and appreciation for and understanding of different cultures. Academic initiatives often result from these encounters.

Recommendations

There are many challenges and opportunities associated with implementing multicultural education in a multi-campus environment. The following recommendations are offered to assist in devising successful strategies.

* Statewide goals for higher education should mandate increased multicultural education and encourage diversity in students, faculty, and staff.
* Statewide coordinating boards which monitor academic activity at multi-campus universities should place greater emphasis on reporting activity supportive of multicultural education at the campuses.
* Systemwide administration of multi-campus universities should recognize that each campus may be at a different point of readiness for implementing multicultural education and, therefore, coordinate and facilitate rather than attempt to force or direct initiatives. While administrators should be supportive, faculty must provide the major thrust for multicultural curriculum efforts.
* Campus mission statements should parallel programmatic initiatives at the campuses. Mission and goal statements without programmatic linkages should be avoided.
* Moral and fiscal support from systemwide and campus-based administration should provide a climate that is receptive to and supportive of diversity.
* Faculty development programs should provide fiscal incentives and increased opportunities for creative and innovative initiatives for implementing multicultural education at the campuses.
* Non-academic initiatives involving students and others should lead to academic initiatives for improving the climate for multicultural education at the campuses. Ethnic celebrations and observances, for example, provide opportunities for increasing awareness of diversity.
* Statewide, systemwide, and campus administrations should minimize the bureaucratic process necessary to approve innovative programs which integrate multicultural education into curricula.

Advocacy for multicultural education at colleges and universities must come from students, faculty, and administrators. However, the advocacy of campus heads is essential. In following the recommendations above they can provide advocacy and monitor campus based activity in a supportive way. Such commitment will make clear the value of multicultural education for multi-campus environments.

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CULTURAL DIVERSITY ON COLLEGE CAMPUSES: THE LEADERSHIP ROLE OF THE ACADEMIC VICE PRESIDENT

by
Carol Everly Floyd
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Academic leadership is extremely important in the 1990s because institutions of higher education, after a belated response in the 1980s, have begun to place a higher priority on increasing the diversity of the student body, the faculty, and the curricula. Multiculturalism in higher education has lagged behind efforts in the primary and secondary schools perhaps because the focus of college educators has been on curriculum transformation rather than on transformation of the total academic environment (Francis, 1991). Strong leadership by the academic vice president is necessary to ensure that the total educational environment more closely approximates the multidimensional nature of society (Wilson, 1991). This article addresses the leadership that the academic vice president can provide in increasing the cultural diversity of the university campus.

Campus Policies

The analysis of the leadership role of the academic vice president must be conducted within the overall campus policy context. Specifically, the mission statement of the university, the strategic planning initiatives of the governing board and the president, and the standards of accrediting agencies have an impact on the climate in which the academic vice president can exert leadership.

Mission Statement

The mission statement of the university will set the tone for the importance of cultural diversity within the institution. The mission statement provides the foundation for the development of all planning priorities and the evaluation of all academic programs and services. Therefore, it is essential that the mission statement clearly articulate the university's expectations for cultural diversity. Because the basic mission of a university remains relatively stable over time, the language in the mission statement of most universities probably describes the long-standing, traditional values of higher education. The increasing importance on preparing students for a multiethnic, multicultural world may be lacking from the traditional mission statement. The academic vice president should review the mission statement to ensure it articulates the "vision of diverse perspectives" (Wilson, 1991). If such language is missing, the academic vice president should institute campuswide procedures for revising the mission statement to reflect the university's appreciation for cultural diversity. The dialogue that will likely result will help to bring attention to the importance of cultural diversity and may promote the development of a collaborative and shared vision across the university community (Floyd and Thurman, 1991).

Governing Board and President—Strategic Planning

Governing boards, system chancellors, and campus presidents are responsible for providing the overall policy context for increased emphasis upon cultural diversity within which campus academic vice presidents work. The contributions of governing boards and institutional presidents are typically made through strategic planning initiatives, by nurturing an environment conducive to change, through building consensus and new shared visions, and by setting expectations for institutional accomplishment (Floyd and Thurman, 1991). Governing boards can demonstrate their commitment by making multicultural education a funding priority. Governing boards can also request regular institutional updates from the president and academic vice president on efforts to achieve an environment which supports multiculturalism as outlined in the university's mission statement (Floyd and Thurman, 1991). Presidents can reinforce the institution's commitment to cultural diversity by incorporating multicultural themes in the university's strategic plan and by targeting resources to programs that are responsive to those themes.

Regional Accrediting Body Expectations

The standards of regional accrediting bodies provide an additional context in which the academic vice president addresses cultural diversity concerns. For instance, the North Central Association Commission on Institutions of Higher Education (NCA) recently approved a "Statement on Access, Equity, and Diversity" (August 9, 1991—Figure 1, Appendix A). The NCA statement emphasizes the importance of cultural diversity while also recognizing that the manner in which each institution approaches these concerns will be conditioned by distinctive institutional purposes.

Specialized Accreditation Perspectives

Academic vice presidents must take into consideration the variations in orientation to cultural diversity shown by different academic departments. These orientations tend to be reflected in the standards of discipline-based accrediting bodies. Many specialized accrediting bodies have adopted diversity standards for one or more of the following reasons. First, multicultural issues may be seen as integral to the education process in professional programs seeking to prepare professionals to work effectively with diverse populations in a variety of settings. Second, the accrediting body may view such standards and policies as part of their responsibility for promoting fair practice. Finally, the accrediting body may believe that students must be prepared to live and work in a diverse society (Council on Postsecondary Accreditation, 1991).

The standards of two specialized accrediting bodies are provided as examples. The National Council for Accreditation of Teacher Education (NCATE) has adopted particularly strong standards which are designed to ensure teacher education programs respond to cultural diversity issues (Figure 2, Appendix B). These standards require teacher preparation programs to address cultural diversity in admissions, curricular activities, and field-based and/or clinical experiences.

Though less forceful than those of NCATE, the American Assembly of Collegiate Schools of Business (AACSB) also addresses cultural diversity in its accreditation standards (Figure 3, Appendix C). AACSB requires schools of business to document,

as a pre-condition to accreditation, policies which prohibit discrimination in admission and retention of students and in the employment of faculty and staff. Schools of business are also required to document how the "world-wide dimension" is addressed in the curriculum. Cultural diversity is implied in this standard in that multiculturalism is an important social development to be addressed in the curriculum.

Mechanisms for Leadership

The academic vice president is the one individual on campus who has the ability to set the general context for cultural diversity across all academic domains. It is important that academic vice presidents incorporate this theme as a priority in every component of the academic planning, implementation, and evaluation processes. Numerous mechanisms exist for accomplishing this goal.

Planning Priorities

Planning priorities evolve from and support the mission of the university. If the mission statement of the university specifies expectations for cultural diversity, the academic planning themes should logically reflect this focus. Depending on the status of multicultural education at each campus, there may be a need to develop one or more planning priorities that specifically address the most important diversity issues on campus. However, it is equally important that diversity issues be integrated into all planning priorities for which there is relevancy. Discussion of these priorities by the campus community should promote an ongoing dialogue on the status of cultural diversity and the activities that are needed to achieve the short- and long-range goals for enhancement. In order to ensure continued attention to diversity goals, the academic vice president should request periodic progress reports from those units responsible for the planning priorities along with a set of new short-range goals designed to advance the university to the next logical step.

New Program Development and Program Review

The academic vice president is in the ideal position to ensure that all proposals for new programs incorporate multicultural perspectives in their developmental stages. Guidelines relating to cultural diversity can be added to the list of questions that must be addressed by faculty when developing new program proposals. More importantly, the academic vice president can provide activities on campus to ensure that faculty members who serve on curriculum committees are sensitive to the concepts of cultural diversity, understand their importance to the university's mission, and give priority to these concepts in curricular approval processes.

Similarly, questions can be added to the academic program review process to ensure that each department addresses cultural diversity as part of the self-study activities. For example, questions can be added to the program review guidelines requesting departments to identify the number of students and faculty from underrepresented groups, the activities that have been conducted to recruit and retain individuals from underrepresented groups in the program, the required and elective courses which focus on cultural diversity, the methods that are used to integrate multicultural perspectives across the curriculum, the experiences faculty have obtained in different cultur-

al settings, and other efforts which have been found to enhance student and faculty appreciation of diverse cultures. Programs that are found to be deficient in addressing cultural diversity issues can be asked by the academic vice president to establish study groups to explore relevant topics and ways in which these topics can be incorporated in the curriculum and in departmental procedures. Follow-up reports can be requested to ensure these topics are addressed in a systematic manner.

Accreditation

The academic vice president must ensure that negative findings of accreditation in the area of cultural diversity are taken into account when conducting all planning, evaluation, and budgeting activities of a unit. If an accreditation agency brings attention to the fact that a unit is deficient in addressing cultural diversity, the academic vice president must communicate this information to those staff members responsible for conducting program reviews, allocating financial resources, monitoring hiring procedures, and reviewing the long-range plans of academic units. The constant attention given to cultural diversity in all decision-making arenas will reinforce the priority the university is placing on cultural diversity. Barriers which are interfering in the unit's progress toward achieving goals should be identified and attempts should be made to reduce or eliminate these barriers. Likewise, the progress made by a unit should be rewarded by the academic vice president and staff members in the decision-making and resource allocation process.

Review of General Education

The leadership of the academic vice president is essential for ensuring the integrity of the general education program. Most campuses conduct periodic reviews of the general education program and the academic vice president can institute procedures to ensure that the analysis draws attention to cultural diversity. Specifically, the review should examine the philosophy statement upon which the general education program is founded to ensure it reflects the university's mission for cultural diversity. The objectives for the general education program should be reviewed to determine if they adequately reflect a multicultural orientation. The courses offered as part of the program should be analyzed to determine the extent to which they offer a multicultural perspective.

Student outcomes assessment should include multicultural aspects of general education activities. Implementation, data collection and analysis, and utilization of assessment information are important means to ensure the multicultural aspects of the curriculum are having the intended effect and are producing gains in student knowledge and sensitivities.

The academic vice president can help ensure through multiple means that cultural diversity is an ongoing part of the campus dialogue on curriculum development and program delivery. For example, the academic vice president can sponsor a series of seminars and debates designed to increase the faculty's sensitivity to cultural diversity issues. Guest speakers can be invited to address this theme. Campus speeches and newsletters emanating from the academic vice president's office can include sum-

maries of the progress the university is making in achieving its goals for cultural diversity.

Instructional and Faculty Development Programs

Facilitating a dialogue among faculty members and between faculty members and administration is essential to the success of cultural diversity planning. Daryl Smith emphasizes the importance of such dialogue:

> All faculty must take responsibility for creating a climate in which students, faculty, and staff feel supported, expected to succeed, respected and valued as individuals and as group members. What we need is a curriculum capable of educating all students about and for the pluralism of the society in the world of which they are a part. (November/December, 1990, pp. 31-32)

Faculty development programs can be a key factor in gaining faculty understanding and commitment to cultural diversity. The academic vice president can offer special incentives to faculty to provide leadership in multicultural education. For example, multicultural education can be established as one of the priorities for awarding instructional development grants, faculty research grants, and sabbatical leaves. Special travel funds can be designated for faculty members to attend conferences and workshops which address multicultural education within the discipline or within the context of general education. Faculty recognition and awards programs can highlight the work of individuals who have been successful at advancing the goals for cultural diversity on campus. Faculty newsletters and institutional publications can be used to disseminate information as a means of encouraging faculty members to engage in discussion on multicultural topics and issues and to adapt or adopt successful practices.

Other Mechanisms

The academic vice president has responsibility for numerous other activities through which cultural diversity issues can be addressed. These include admissions procedures, faculty hiring procedures, student scholarship programs, administrator evaluation procedures, and academic support services, among others. In each case, the academic vice president's leadership can have a significant impact on the implementation of effective cultural diversity practices.

Leadership Themes

Based on the discussion of institutional policies and the mechanisms available within the academic arena, the following themes are proposed to guide the academic vice president in providing a leadership role in cultural diversity.

* *Two major elements in academic leadership for cultural diversity are emphasis upon intellectual climate and upon impact analysis.* The academic vice president must establish an intellectual climate in which multicultural diversity is widely recognized as a priority to which the university is committed. The academic vice president must continually question all academic programs, policies, and procedures regarding their impact on the university's goals for cultural diversity.

* *Cultural diversity should be integrated into all academic planning activities, including program reviews and new program development, and should be represented in all written reports emanating from these processes.* This approach helps cultural diversity be seen as an important component of all aspects of higher education as opposed to an "add-on." Program reviews can be the major mechanism of providing accountability between the academic vice president and faculty curricular committees and academic departments.
* *Diversity and multicultural themes should be well connected with the theme of improving undergraduate education in order to emphasize a broad conceptual and support base.* Supporters of cultural diversity and supporters of the improvement of undergraduate education can find a firm common base in a broad view of the elements of quality in undergraduate education. The renewed interest in student involvement in learning and on student participation in co-curricular activities is important for two reasons. First, student involvement has been cited as a major factor in student persistence toward completion of the baccalaureate degree (National Institute of Education, 1984). Second, the campus learning and social environment is a major consideration in attracting and retaining students who have traditionally been underrepresented in higher education.
* *General education programs should be periodically reviewed to ensure the complete integration of multicultural themes with other important objectives.* Ideally, this review will result in a conceptualization which integrates cultural diversity concerns within the United States with global diversity concerns.
* *Planning initiatives should emphasize recruiting faculty members who are capable of supporting the university's commitment to cultural diversity and should ensure the provision of campuswide instructional and faculty development activities relating to cultural diversity.* It is important that incentives be provided to hire faculty members from underrepresented groups and faculty members who have the potential to contribute to a multicultural curriculum. Institutional support should be provided for new and continuing faculty members to increase their awareness of cultural diversity issues and to learn strategies for integrating new perspectives into their teaching and research.
* *Enrollment management procedures should include criteria which consider the contributions academic programs are making to the achievement of the university's goals for cultural diversity.* Changes in admission standards should be closely monitored for their potential impact on enrollment by members of underrepresented groups. Efforts to "down-size" the enrollment of the university or the number of degree programs offered should ensure continued growth of the university in meeting cultural diversity goals.

Summary

The leadership role of the Academic Vice President is a key component in a university's efforts to achieve the goals of multiculturalism. The influence of the academic vice president should occur within the context of existing campus policies and procedures. In addition, the academic vice president must provide leadership in the

development of new initiatives. Multiculturalism must become a theme in every component of the academic planning, implementation, and evaluation processes. Specifically, the academic vice president must demonstrate that cultural diversity is a priority for the university; program reviews should assess the degree to which the university's curricular offerings support the multicultural theme; the general education program should integrate cultural diversity concerns within the United States with global diversity concerns; faculty members should be hired who have the potential to contribute to a multicultural curriculum; and finally, the composition of the student body should be closely monitored to ensure the university is meeting its goals for cultural diversity. Clearly, the academic vice president is one individual on campus who has the ability to make a major impact on the multicultural climate across all academic disciplines and programs.

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APPENDIX A

Figure 1

NCA Statement on Access, Equity, and Diversity

The Commission recognizes that much of the vitality in the American system of higher education comes from its broad spectrum of differing institutions, missions, and constituencies. Such diversity enriches the quality of American higher education and helps to prepare graduates to live and work in a culturally pluralistic, interdependent world.

Individual and group differences in ideas, viewpoints, perspectives, backgrounds, and values add richness to the teaching and learning process which can strengthen an institution. So, too, shared values, experiences, and purposes bring unity and a sense of community, of common purpose, to an institution. The Commission urges each institution to examine its own character, to find its proper balance between the benefits of diversity and the values of community, and to communicate these views to the public. However, regardless of specific insitutional practices, the Commission expects an affiliated institution to discourage acts of racism, sexism, bigotry, harassment, and violence while it teaches students and faculty alike to see in proper perspective the differences that separate and the commonalities that bind all peoples and cultures.

To create and maintain this environment, institutions should identify and correct any existing policies and practices that allow inequitable treatment of current and potential faculty, students, staff, and any other groups they serve. The Commission recognizes that an institution's history, tradition, and mission may shape its particular policies and practices; consequently, the Commission does not prescribe any single set of principles to be followed by all institutions. It does expect its members to be concerned with the integrity and equitable application of their institutional policies, and to publicize and explain thoughtfully those policies and practices to their constituencies and to the public.

Commission on Institutions of Higher Education
North Central Association of Colleges and Schools, 1991

APPENDIX B

Figure 2

NCATE Standards Related to Cultural Diversity

NCATE standard I.E. requires the teacher education unit to ensure that the professional studies component(s) prepares students to work effectively in their specific education roles. Among the criteria for assessing compliance with this standard are the following:

* The unit provides for the study and experiences that help education students understand and apply appropriate strategies for individual learning needs, especially for culturally diverse and exceptional populations;

* The curriculum for the professional studies component(s) incorporates multicultural and global perspectives.

NCATE standard II.A. requires the teacher education unit to ensure that clinical and field-based experiences in the professional education curriculum are designed to prepare students to work effectively in specific education roles. Among the criteria for assessing compliance with this standard is the requirement that:

* Students participate in field-based and/or clinical experiences with culturally diverse and exceptional populations.

Standard III.A. specifies that admission procedures must encourage the recruitment of quality candidates and those candidates must represent a culturally diverse population. One of the criteria for assessing compliance with standard III is that:

* The teacher education unit must be able to demonstrate that applicants are recruited from diverse economic, racial, and cultural backgrounds.

National Council for Accreditation of Teacher Education, 1987

APPENDIX C

Figure 3

AACSB Accreditation Guidelines Related to Cultural Diversity

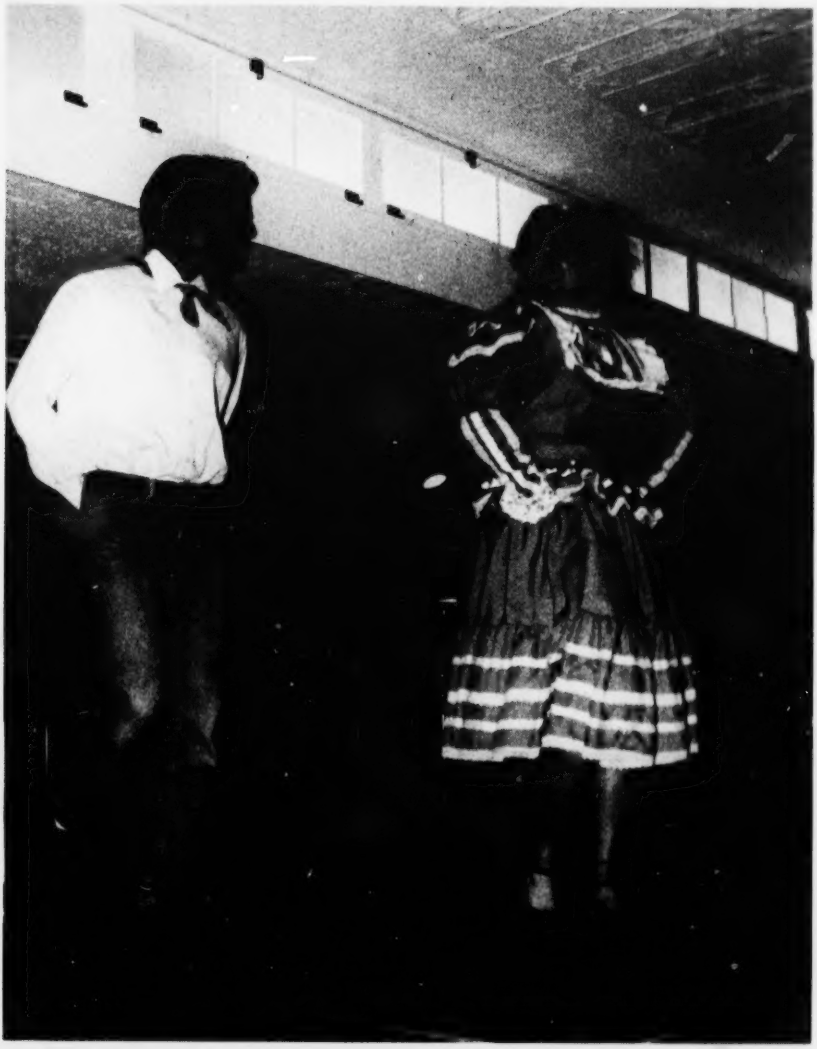
Pre-condition for accreditation:

Each college/school must have specific policies that prohibit discrimination on the basis of race, color, creed, sex, or national origin in the admission and retention of students and in the conditions of employment of faculty and staff.

Standard for accreditation:

The purpose of the curriculum shall be to provide for a broad education preparing the student for imaginative and responsible citizenship and leadership roles in business and society—domestic and worldwide. The curriculum shall be responsive to social, economic, and technological developments.

American Assembly of Collegiate Schools of Business, 1990



THE DIVERSITY CONTINUUM: ENHANCING STUDENT INTEREST AND ACCESS, CREATING A STAYING ENVIRONMENT, AND PREPARING STUDENTS FOR TRANSITION

by
Karen A. Myers
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In this essay, we attempt to take a longitudinal view of diversity by looking at a continuum of activities designed to improve student interest in and access to higher education, create a "staying environment" which promotes student persistence, and facilitate the transition of students to the world of graduate study and/or employment. Reasons for implementing such programs clearly are as varied as the institutions themselves but are generally related to institutional mission, altruism, and economics.

Institutional mission statements which embrace diversity as part of the ethos of the institution prompt many initiatives. This thrust may be related to enhancing the learning environment through multiculturalism, maintaining or increasing enrollments by reaching typically underrepresented student populations, preparing students for work in a diverse employment setting, and, in some cases, overcoming egregious historical discrimination practices at the institution.

"It's the right thing to do." "It's morally correct." "We need to be sensitive to the welfare of our minority students." These are all common expressions used to justify involvements. Professionals in student affairs, for example, are typically guided by a philosophy which respects the worth, dignity, and uniqueness of individuals. Individuals are viewed as "proactive" beings in the process of developing, changing, and growing. The professional's role is to support the individual and help shape the environment to guarantee a dynamic, growth-producing climate for learning and living. Assisting minority students is in many ways an expression of this philosophy.

Supporting minority students can also have clear economic benefits since students contribute to the economic strength of an institutional community and graduates become part of an educated work force that contributes to increased productivity. As businesses, educational institutions, and governmental agencies attempt to meet their goals, given current and projected demographics, creating multicultural employment settings is critically important not only to insure their economic success but also because placing more trained people in the work force increases the tax base, expands contributions to the social security system, and insures that all Americans can live comfortably into their retirement years.

We believe that colleges and universities interested in achieving a diverse student body must:

* actively seek opportunities for collaboration with elementary schools, middle schools, and junior high schools as well as explore more traditional linkages with secondary schools—all with the primary goal of raising student aspirations;

* mobilize the resources of the campus and the community to help foster a caring environment which supports the primacy of learning and academic achievement; and
* prepare students for life after the institution through programs and services which encourage graduate study and/or facilitate effectiveness in employment.

Although there are many outstanding examples of minority recruitment and retention activities in our nation's colleges and universities, too often institutional efforts may be characterized as fragmented or shortsighted. Among the weaknesses which often stand out are:

* failure to endorse diversity, equity, and justice as institutional priorities;
* lack of appreciation of the importance of reaching students at an early age to elevate aspirations and promote interest in furthering their education;
* lack of contact with parents and guardians well known to play a major role in the education of their children and in their college participation rates;
* lack of appropriate services and programs to support students once they are enrolled despite vigorous recruitment efforts;
* lack of ownership of the problem of student persistence by all members of the institutional community;
* poor connections with the minority community in the service area of the institution and lack of sensitivity among some businesses, agencies, and community groups to the needs of minority students;
* lack of minority faculty, administrative, and staff role models, coupled with majority staff unwilling to invest time and energy to insure minority student success.

Throughout this essay, we describe programs which address the issues of student access and achievement and attempt to overcome many of these weaknesses.

Early Awareness Programs: The Beginning of the Diversity Continuum

During the 1970s and early 1980s, minorities, especially African Americans, made significant gains in college attendance levels. However, since the mid-1980s, the college participation rates of minorities have diminished (Higher Education and National Affairs, 1990). Fewer minorities are preparing for teaching or science careers; fewer are preparing for leadership roles.

Neither the interest in nor the aptitude for a college education occurs suddenly upon the completion of high school. All students need encouragement and assistance in developing their full range of potential and interests (*The Chronicle of Higher Education*, May 23, 1988). A foundation for developing this potential and interest should begin early and continue throughout the K-12 educational experience as large numbers of minority students are currently being lost at each level of schooling. Minorities must be helped to realize that higher education is a viable option for them and that through higher education their social and economic well-being will be improved.

An intervention approach can begin when students are in middle school or junior high school, or as some educators argue, even in elementary school. At the middle school-junior high school stages, the positive influences of family, significant others, and school are strong, time is available to take corrective educational action, and stu-

dents are beginning to form a more sophisticated view of the world (The College Board, 1988). If higher education becomes a definite option among students in this age group, they will be inclined to take high school academic pursuits more seriously as they focus on life goals.

Our recent efforts both at the University of New Haven in Connecticut (UNH) and Western Illinois University (WIU) provide examples of activities which may be initiated by enrollment management and student services professionals at almost any institution. Among the goals of these early intervention programs are: to promote continued collaboration between institutions and public school systems, to assist middle and junior high schools in motivating and raising career aspirations of students prior to their beginning high school, to provide direct service and support both in the school and university settings through administrators and faculty, to offer information sessions/workshops in co-curricular areas important for student success, to improve students' and parents' knowledge about the nature of colleges and universities, and ultimately to increase the number of minority students seeking and succeeding in higher education.

Project UCAN (UNH-Clemente Academic Advancement Network). This collaborative effort between an urban middle school and a university was developed in 1988 by a coordinating committee composed of university admissions personnel and middle school counselors, curriculum developers, and teachers. The program attempted to offer activities appropriate to middle school students' cognitive and affective development and the special needs of bilingual students. Activities included workshops on career planning in English and Spanish, study skills and writing skills workshops, a mock introductory marketing class and related homework assignment at the university library, presentations on admissions and financial aid procedures, workshops on student activities and leadership, and special information sessions on drugs, nutrition, and AIDS. Post-program surveys completed by the university and middle school staffs and student evaluations of each workshop or information session indicated that Project UCAN was favorably received by all constituents.

Minority Early Awareness Program. Through the cooperation of the Chicago Public School system and the Illinois State Board of Education, WIU hosted a weekend minority early intervention and staff development program in 1991. Twenty-six seventh and eighth grade students and four staff members from Beethoven Elementary School in Chicago participated. Students were provided with experiences that encouraged them to make higher education a viable option in their lives. Participating counselors received guidance to assist African American and Hispanic students in meeting college requirements and pursuing opportunities in higher education.

Eight WIU minority students guided the Beethoven students through a recreation night (basketball, bowling, and swimming), campus tour, hands-on experience in science labs, a motivation and goal-setting presentation, and meals in residence hall dining rooms. Organizers gave an information packet and a WIU memento to each student and parent as a way of reinforcing the information shared in the program. A study skills booklet accompanied by a personal note from a WIU mentor was sent to each student participant as a follow-up. Beethoven students returned the gesture, sending a colorful binder filled with handwritten thank-you notes.

Evaluations revealed student and staff satisfaction with the program and a strong desire to return to Western the following year. Suggestions and subsequent plans include increasing the number of school personnel attending; offering additional, separate programming to school personnel on each visit in student academic skills, counseling, multicultural relations, school-community relations, and/or parent-school support mechanisms; communicating more often with school staff regarding visitation specifics; and arranging more visits with the same school and same students for more intensive support.

Minority Teacher Incentive Program. The Minority Teacher Incentive Program (MTIP), co-sponsored by the WIU College of Education and the Office of Academic Orientation, is designed to encourage minority students of middle school through high school age to think about education as a career and develop skills that will facilitate success in the higher education setting. This particular program draws ideas from the Beethoven program and incorporates suggestions from the Rock Island, Illinois, School District program coordinator.

Approximately 70 seventh, eighth, ninth and tenth grade students from the Rock Island School district spent a day on the WIU campus on two separate occasions during the Spring 1992 semester. Itineraries included: "ice breaker" activities with WIU minority student mentors; workshops on listening, test taking, study and time management skills; sessions on self-esteem building; a motivational speaker on "Teaching as a Career"; panels consisting of teacher-education students; observation of and participation in a university education class; lunch in a residence hall dining room; a university-sponsored cultural event; and a campus tour. Survey evaluations completed by the students and the Rock Island coordinator revealed positive reactions to the program and suggestions for program continuation.

In the future, workshops for the teachers and parents who accompany the students will be provided. Possible topics for the teacher workshops include incorporating multicultural perspectives into the curriculum, developing techniques for improving learning skills, and training peer tutors. Future activities for parents include facilitated discussions and related handouts on preparing students for college and assisting students with schoolwork.

Adopt-a-Class. Through the cooperative efforts of the University of New Haven admissions staff, West Haven high school guidance personnel, and the West Haven Black Coalition, the Adopt-a-Class program for "rising eighth graders" was created in 1989 to establish a strong connection with the students in the incoming ninth grade class throughout their high school years. The connection was intended to be one of academic support, social support, and ongoing discussion about higher education. The goals were to demystify the jargon of higher education and establish a dialogue in which key questions about college could be addressed by university staff and students. Planned programs included campus visits; career planning, study skills, and test taking workshops; social activities; and one-to-one mentoring using upperclass university students. Students were asked to sign "contracts" affirming their participation throughout their high school years, and their parents were asked to co-sign them.

In summary, early awareness programs provide students with an introduction to the world of higher education. The programs attempt to plant the positive seeds of high aspirations and help young people realize that they can attend college if they have

the desire and willingness to do so. Parents, too, are made aware that college careers can become a reality for their children. The availability, accessibility, and affordability of post-secondary education is emphasized and encouraged. The dissemination of information along with the campus experiences provided by these programs tend to have a "ripple effect" on parents, families, and friends of the young participants; thus, the message emphasizing the importance of higher education spreads. Longitudinal tracking of students through the point of college matriculation serves as an important determinant of program success.

University students and staff involved in the early intervention programs benefit in significant ways. Mentoring youngsters, educating them about academic and campus life, and virtually opening young people's eyes and minds to a new world is an enjoyable, rewarding experience for university volunteers. Just as important is the outstanding opportunity for the development of leadership skills among staff and student mentors through activities such as goal setting, assessment, instruction, consultation, environmental management, and evaluation.

Programs for New and Continuing Students: Creating a "Staying Environment"

These programs encompass a wide range of activities directed toward orienting students to the campus environment, supporting them as they begin their studies, and encouraging students to persist to graduation or to the completion of their planned program of study. Among the many retention principles inherent in strong orientation and new-student programs enumerated by Mann (1986) are:

* creating a balanced program which incorporates not only the goals of the institution to disseminate and collect student information but also allows students opportunities for personal development;
* developing students' responsibility for their own actions and for reading and following directions;
* utilizing effective faculty and staff members to achieve optimum contact time with students;
* establishing an effective student orientation leadership staff through careful selection, training, and professional staff supervision, and using these student leaders to help implement the program; and
* reaching parents, guardians, and significant others as part of the overall orientation and retention effort.

At WIU, a variety of offices in academic affairs and student services have developed programs which attempt to reduce barriers to minority student success and promote multiculturalism on campus. A number of these programs are reviewed.

Partnership for Progress. During the Spring 1992 semester, a pilot program was initiated through the combined efforts of the Enrollment Management Office, Student Multicultural Services Office, and Minority Student Retention Task Force. The program paired selected incoming minority students with members of the faculty and administration on a one-to-one basis to develop a "helping network" for minority students and insure that they quickly become comfortable within the university environment. Mentors were asked to maintain personal contact with mentees on a

regular basis, initiate discussions on issues like academic expectations and social relationships, and introduce mentees to other resources on campus and in the community.

Although the program has just ended its first year of operation, it has been favorably evaluated by both mentors and mentees. Contacts between the two have been wide-ranging and include telephone conversations, movies, dinners, cultural events, and discussions of academic issues. Next year we plan to add student mentors, expand the number of participating faculty and administrators, and develop small mentee groups in order to reach the entire incoming minority student population.

"Let the Dialogue Begin". Developed through the Student Multicultural Services Office, this program links specially trained undergraduate minority student leaders with incoming minority students and stimulates relationship-building with teaching faculty and staff. The initiative, incorporated into the overall institutional orientation program for new students, allows students to be a part of the general orientation activity while allocating special time for their unique concerns. The upperclass students serve as peer advisors, assisting students in understanding academic expectations, social opportunities, sources of assistance, and strategies for success. Faculty and staff provide reinforcement and constructive communication between students and faculty/staff members.

The student orientation leaders continue contact with the incoming students through a variety of activities such as "Let the Dialogue Continue" and "Listen Without Prejudice" programs. The programs benefit both sets of students since the leaders get hands-on experience in leadership development and incoming students receive advice, support, and positive stimulation as they begin their college careers. For both groups, the interaction reinforces identification with achievement-oriented attitudes and practices. Ongoing survey evaluations reveal positive responses from peer advisors, new students, faculty, and staff.

Minority Student Retention Task Force. Composed of a cross-section of campus personnel interested in minority student achievement, the Minority Student Retention Task Force is co-chaired by assistant vice presidents from Enrollment Management and Student Multicultural Services and brings together professionals from both academic affairs and student services. The principal objective of the task force is to provide an ongoing forum for the discussion of policies and programs which encourage minority student persistence.

The Community Connection. This new program, initiated during the 1991-92 academic year through the offices of Academic Orientation and Student Multicultural Services, is designed to establish connections between African American students at WIU and African American families in the community. The principle behind the program is to enlarge the number of minority resource people available to students. In the particular case of WIU, many minority students come from urban areas as far as four or five hours away. The Community Connection enlists the support of minority "host families" and others who will supplement the efforts of campus personnel at a predominantly white institution. The families may assist students by inviting students into their homes, sharing meals, going shopping, attending church, and maintaining telephone contact. Key community personnel include the president of the local NAACP. The program promotes positive relationships between the community and

the university, directly involves the minority community in university affairs, and contributes to a caring environment for minority students which in turn promotes student achievement and persistence. To date, evaluations from both students and community members have been favorable. More recent efforts at "community connections" include contact with the local cable company to urge the addition of the Black Entertainment Network and Univision, channels which could enrich the lives of minority students.

Early Academic Warning System. The Early Warning System provides mid-term reports to students who are performing below satisfactory levels. Faculty members voluntarily submit these grades each semester, and the Assistant Vice President for Enrollment Management sends a letter to each student providing information about the importance and meaning of the early-warning grades and encouraging students to take advantage of several academically oriented outreach workshops offered through the Counseling Center. Correspondence is also sent to all students on academic probation, and the same workshops are made available to this group. The early-warning and probation students are regarded as among the key at-risk groups for which intrusive interventions need to be made. In addition, a special outreach program on strategies for academic success entitled "Listen Without Prejudice" (LWOP) is offered to all first-semester minority students. LWOP is a collaborative effort among Student Multicultural Services, Enrollment Management, Academic Services, and the University Advising Center.

Minority Achievement Program. This program aims to attract and retain minority students with high academic promise. Coordinated by the Student Multicultural Services Office, the program encourages academic achievement among minority students and offers financial incentives to those participating. Among other efforts, the MAP holds an academic recognition program every semester for the top ten percent of the new class. Additional incentives include textbook purchase awards for students with strong cumulative grade point averages, partial tuition waivers, and scholarships.

The Scholastic Career Advancement Network. Created by the Student Multicultural Services Office, this resource provides information of specific interest to minority students in the areas of undergraduate research, internships, graduate assistantships/fellowships, and other academic career development opportunities.

Residential Life Program. Within the Student Residential Program (SRP) Division, there are at least three programs which contribute indirectly, if not directly, to minority student academic success and social comfort. The Faculty Mentor Program brings together interested faculty with students from specific floors or wings within the residence halls. The mentors support the philosophy of a living-learning center by meeting and dining with students, initiating discussions on important topics, and stimulating social and academic activities on the floor or wing. Harmony, a multicultural student organization originating within the residential life program, promotes positive interracial relationships through regularly scheduled programs on a variety of cultural and diversity issues. Finally, the SRP division includes a graduate-level staff person whose specific responsibility is student retention. This person works with the assistant vice presidents for Student Residential Programs and Enrollment Management in such areas as the early warning system and faculty mentor program. The

"retention specialist" also participates on the Council on Enrollment Management and Minority Student Retention Task Force.

Programs aimed toward creating a "staying environment" for minority students represent the second part of the diversity continuum. Cognitive and non-cognitive factors related to minority student success must be addressed and incorporated into these retention/persistence programs if they are to succeed. Programs which combine the resources of academic affairs and student services professionals have the capacity for broad-based, significant impacts on minority students. As Tinto (1979) strongly suggested in his student retention model, persistence is directly correlated to the degree of integration students achieve within both the academic and social systems of an institution.

Transition Programs: The End of the Diversity Continuum

According to John Gardner, Vice Chancellor for Continuing Education at the University of South Carolina, "the Freshmen Year Experience is about transition, specifically those critical transitional experiences common to college freshmen. But college involves another equally important transition from college to post-college situations of work, marriage, parenting, community and national service, and leadership" (1989, p. 4). Educators are beginning to recognize the need for transitional activities aimed at both students contemplating graduate studies and those preparing to enter the workplace. Input from the general public as well as from college governing boards indicates that undergraduate students need to be better prepared for both transitions. WIU is attempting to offer several programs and services to enhance the senior year experience and/or help students make transitions to activities beyond the undergraduate level.

Project Jump Start. This series is intended to give juniors and seniors a "jump start" on the future, preparing them for life after college. The 1991 pilot program consisted of a two-hour session for prospective graduate students that featured the graduate dean and students in various stages of degree completion. The following year, the series was expanded to include four seminars offered during a one-week period on the following topics: graduate school choice with entrance and application information, issues facing women and minorities in the workplace, workplace ethics and values, and dressing for success. Positive student evaluations of the seminars have prompted plans for another Project Jump Start which may include a dinner with recent alumni and a discussion about their experiences in the "real world."

Project 1000. A national program designed to increase the number of Hispanic American students pursuing graduate study, Project 1000 is presently based at Arizona State University. Originally designed to encourage doctoral level study, the program now encompasses a variety of activities to stimulate student interest in completion of masters degrees as well. The program features a toll-free telephone number for advice and consultation, a common form which may be used at up to ten institutions, financial aid and scholarship information, and regional workshops on the Graduate Record Examination. WIU became an affiliate of the Project in late 1991, allowing us to use the full resources of the Project and its staff. To date, the offices of Enrollment Management and Student Multicultural Services have combined efforts

to conduct information sessions for undergraduate Hispanic students. During the sessions, the entire Project is explained, Project 1000 booklets are distributed, and open discussion encourages examination of the benefits of the Project and the value of graduate education. A Project-sponsored workshop for Hispanic students on the nature, purpose, and use of the Graduate Record Examination will be considered during the 1992-93 year.

Pre-Employment Preparation Course. Through the efforts of the Office of Occupational Information and Placement, a new one-credit course will be introduced at WIU during the Fall 1992 semester. Covering such topics as self-awareness, resume preparation, business communications, and interviewing processes, its principal goal is to assist upperclass students in making the transition to the workplace. Although not geared directly to minority students, the course may still be of great value in sensitizing students to important issues in the employment setting which affect success. Taught by members of the career planning staff, the course provides an opportunity for practitioners to bring hands-on experience into the classroom for student benefit.

The whole area of senior year experiences will continue to grow as more institutions recognize that not only do incoming students face major transitional challenges but that juniors and seniors also must be supported in their transitions from the institution. Such programs indicate that an institution offers a caring environment for all students and provides for the special challenges related to each academic level.

Diversity Continuum and the Hispanic Program for Educational Advancement

The Hispanic Program for Educational Advancement (HPEA) represents many of the best features of the diversity continuum discussed throughout this essay. The program has the capacity for early awareness activities, student recruitment and retention initiatives, and student transitional support.

Initiated in 1990 as a collaborative effort between WIU and Black Hawk College in Illinois, the HPEA is a multipurpose educational program geared toward the Hispanic community in the Quad Cities area. Among the program's goals are increasing student post-secondary access, retention, and graduation rates; strengthening student motivation to seek academic success and degree completion at a college or university; and raising the awareness of the Hispanic community about higher education. The program's bilingual staff offers educational information, financial aid resources, tutoring, day-care for children, career planning assistance, and cultural programs.

The HPEA works closely with the public school system and community to raise student aspirations through awareness programs, educational materials, and an ongoing academic talent search. An attempt is made to establish strong relationships with the Hispanic community in the service area of the participating higher education institutions to develop a campus-community connection which encourages academic achievement. Finally, the program incorporates both academic and co-curricular activities designed to enhance the learning environment and encourages student persistence and graduation.

Implementing such comprehensive programs or those we have described earlier will move institutions toward their diversity goals. The diversity continuum can be-

come a reality at many institutions through leadership which emphasizes vision, commitment, and creativity.

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APPENDIX

For more information about the programs described in this essay, contact the person(s) listed below.

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THE HISTORICAL ROLE OF ICBCHE
(In Search of a Critical Mass)

by
Charles E. Morris

We are persons who are involved in some facet of postsecondary education for blacks in the State of Illinois. By our presence today or through some other indication of interest or concern, we represent members of governing boards; members of the Illinois legislature, some of whom serve on higher education committees in the House and in the Senate; members of staffs of governing boards or other agencies facilitating postsecondary education; faculty, staff and students of Illinois postsecondary education institutions; and others, whose interests and efforts are compatible with the assumptions, goals, objectives and strategies herein described. We are primarily, though not exclusively, black; our focus is primarily, though not exclusively, on public postsecondary education.

It is our premise that resolutions of many of the problems or shortcomings of postsecondary education which adversely affect us, and which do not seem to have permanent or lasting solutions, can be greatly assisted by coordinated and consolidated efforts on our part.

Our goal of 'enhancing educational and employment opportunities in Illinois postsecondary institutions' will be pursued through self-help, mainstream activities, tapping the human and financial resources which are available through our individual and collective associations with institutions, systems, boards and agencies.

The foregoing are excerpts from a statement made on September 23, 1982, about efforts, then evolving, to enhance black representation in Illinois postsecondary education. A statewide forum on black concerns, involving primarily black professionals who represented, among other groups, the different segments of Illinois postsecondary education, had been discussed for many years prior to 1982. The longstanding and primary concern was, and remains, the underrepresentation of African Americans in education as students and as employees, especially as faculty.

Throughout the United States, certain racial/ethnic minority groups—Blacks, Native Americans, and Hispanics, particularly—have been, and continue to be, underrepresented at all educational levels, in the professions, and as full participants in the economic and political life of American society. The absence of these minorities is particularly noticeable at upper levels of management, policy development and decision-making in mainstream American agencies and enterprises. Underrepresentation—because of certain historical or societal behavior and conduct, such as racism—denies the racial, ethnic, and cultural diversity required for the various American systems to be fully sensitive and responsive to the needs of all groups or citizens.

Underrepresentation, enabled by racial prejudice, bigotry or other manifestations of intolerance, is a societal malaise which diminishes the quality of life for all Americans. The prospect of entering the twenty-first century with large segments of the

population unprepared or underprepared to make productive contributions to the maintenance of their own or their community's welfare is causing great concern, and rightfully so. In the words of Dr. Martin Luther King, Jr.,

> When an individual is no longer a true participant, when he no longer feels a sense of responsibility to his society, the content of democracy is emptied. When culture is degraded and vulgarity enthroned, when the social system does not build security but induces peril, inexorably the individual is impelled to pull away from a soulless society. This produces alienation—perhaps the most pervasive and insidious development in contemporary society. (C. S. King, 1983, p. 19)

On the topic of the multicultural nature of society, King wrote: "All men are interdependent. Every nation is an heir of a vast treasury of ideas and labor to which both the living and the dead of all nations have contributed" (C. S. King, p. 18).

Beginning in 1975—following concerted and somewhat successful efforts which were initiated on many campuses in the late 1960s to recruit minority students—enrollment trends for black students began to decline and continued to do so for more than ten years. During this same period, retention and graduation of black students were even more elusive goals, as they are now. A study completed in 1981 by Alexander Astin, Director of the Higher Education Research Institute at the University of California at Los Angeles, illustrated the degree of underrepresentation experienced by racial minorities during the late 1970s and 1980s. The study, as depicted in the following table, indicated the expected results in the educational pipeline if 100 each of whites, blacks, and Chicanos started high school at the same time in the late 1970s.

	RACIAL GROUP		
	White	**Black**	**Chicano**
Started High School	100	100	100
Received High School Diploma	83	72	55
Entered College	38	29	22
Graduated from College	23	12	7
Entered Graduate School	14	8	4
Completed Doctorate/Professional Studies	8	4	2

Data by the Higher Education Research Institute; UCLA - 1981

Later studies indicated that the major changes occurring in minority participation in education in the years immediately following the Astin studies were (a) more graduated from high school, while (b) fewer went on to college. Reports compiled by the staff of the Illinois Board of Education for their July 1991 meeting show that in Illinois, except for black males, the declining trend of minority presence in the educational pipeline began to change in the late 1980s.

On May 20, 1982, a group of African American individuals who were greatly concerned about these trends and who served in various roles in postsecondary institutions and agencies met at Illinois State University. A common bond was the frustration felt due to the lack of progress toward positive change for minority constituencies at individual campuses or agencies. The group, which formed the nucleus of the organization which would become known as the Illinois Committee on Black Concerns in Higher Education (ICBCHE), decided that efforts would be initiated to heighten

the awareness of the educational community about black concerns and to enhance participation, professional development, and problem resolution for blacks and other minorities in higher education. Moreover, it was felt that collaboration and coordination of efforts across institutions, systems and agencies might yield more effective strategies and more lasting results. The most important objectives of this meeting were (1) creating the opportunity for exchange of information, (2) sharing of concerns, and (3) discussing strategies for pooling the energies and efforts of blacks at the separate campuses and agencies.

Soon after its inception, ICBCHE developed a statewide presence and national awareness of its philosophy and goals. Replication of its structure and mode of operation would be attempted in several other states. When the efforts that led to the formation of the organization were initiated, indications were that the declining trend of black participation in postsecondary education would continue due to a variety of economic and other factors. Sixty-three percent of all black college students in Illinois at that time attended public community colleges; and of the approximately 20 percent who attended public universities, over half matriculated at just four urban institutions. Elsewhere—in the remaining eight (predominantly white) public universities—blacks represented as little as three percent of the student body at the University of Illinois in Urbana to as much as eight percent at Southern Illinois University at Carbondale, percentages far below the state's black population level of 14.7 percent. The percentage of black faculty in these eight institutions ranged from one to three percent.

The group, which agreed to avoid actions which could be interpreted as inteference in the internal affairs of any institution, system, or agency of postsecondary education in Illinois, saw a need for an instrumentality and strategies for heightening the awareness of the total Illinois educational community about policies and practices which adversely affect black and other minority constituencies. It was decided that the best approach at that time was to pursue dialogue with decision makers and agency heads in an atmosphere which was nonconfrontational. As a beginning, a communications network was established to facilitate recruitment efforts for black employees and students and to enhance advancement and mobility for black professionals. Topics identified for consideration included:

1. Enhancing excellence for blacks in higher education;
2. Providing a support system for facilitating professional growth and development;
3. Access, retention and progression of black students;
4. Establishing linkages with organizations which have similar objectives and concerns;
5. Employment opportunities for black professionals in traditionally white institutions and agencies;
6. Developmental education programs;
7. Increasing the number of blacks in tenure-track positions;
8. Multicultural education;
9. Mentor relationships between black education professionals and black students; and
10. Support services for minority students.

Many of these topics described processes or activities which occurred in the normal course of events for the majority group, but which received little or no attention for minority group constituencies.

Twenty-two people attended the first meeting, with a large representation from the host campus. A committee was identified for the purpose of planning and for formulating proposals to be considered at the next meeting. Drafts were to be developed by Illinois State University participants and discussed in a telephone conference call by the Planning Committee on June 10.

The second meeting, arranged by participants from Sangamon State University, was held on June 17, 1982, in Springfield. The agenda for this meeting consisted of (1) a report from the Planning Committee, and (2) discussion of recruitment and retention of black employees. For purposes of identifying the primary concerns of the group, the Planning Committee prepared a list of suggested topics for panel or workshop discussions. Each person attending the meeting was asked to rank the topics according to interest or level of concern. An analysis of that survey indicated that there was strong agreement on four topics:

1. Recruitment and retention of black students;
2. Recruitment and retention of black employees;
3. The role of developmental programs and support services for enhancing academic success for black students; and
4. Black faculty/staff development.

Some of the other topics ranked in the survey were later identified as subtopics under these four. The order of interest or priority in eight other topics suggested was less clear.

Additional meetings during 1982 were held at Northern Illinois University on September 23, attended by 45 persons including faculty, staff or students from seven state universities, two governing board members, and staff members from the Illinois Board of Higher Education and the Illinois Community College Board; at Illinois State University on October 21, when the number of institutions and staff represented increased; and on December 7, at the Westin Hotel in Chicago, before and after scheduled meetings of the Illinois Board of Higher Education. One of the strategies in the early years of the organization was to plan for ICBCHE meetings to be held on the same days as meetings of governing or coordinating boards in order to facilitate travel and accommodations for those attending ICBCHE meetings. Participation was voluntary, although individuals attended with the knowledge and support of their respective university administrations or agency heads.

At the September 23 meeting at Northern Illinois University, there was a general consensus that the group had functioned productively thus far without formally organizing, but the need to expedite business and broaden participation required some degree of structure. The group decided that officers were needed. Elected were Charles E. Morris (Illinois State University) as Chairperson, Clara S. Fitzpatrick (Illinois Board of Regents) as Vice Chairperson, and Marian Wilson-Comer (Chicago State University) as Secretary.

Some of the membership of the Founding Steering Committee (see Appendix A) was also elected at the September 23 meeting. A motion was passed that this Committee be comprised of two institutional members from each four-year public univer-

sity (one to be designated as the official representative, the other as the alternate), two students from institutions within the state, two representatives from community colleges, two governing board members, and two state educational agency staff persons, in addition to the officers of the organization; this representational model would be changed with the adoption of a constitution. It was reported during the discussion that Senator Richard Newhouse, Chairman of the Senate Higher Education Committee, and other Illinois black political leaders had expressed support and commendations for the efforts of the group thus far and encouraged continuation.

Sponsorship of a conference in May of 1983 became one of the major projects for the group at the Steering Committee meeting on October 21, 1982. Committees were established for the purpose of organizing such a conference and for enhancing the services provided by the group. Five committees were established. They were:

1. Conference Committee—to oversee all aspects of the conference;
2. Funding Committee—to look into possible funding sources;
3. Program Committee—to detail the program agenda;
4. Accommodations Committee—to secure housing accommodations, meeting facilities, meal arrangements, and to plan social activities; and
5. Editorial and Advertising Committee—to publicize the conference and edit all written products associated with the conference.

The dates and places selected for the First Annual ICBCHE Conference were May 26-27, 1983, at Illinois State University.

At the October 21 meeting, an outline of a constitution for the organization was presented and referred to an ad hoc committee for review. The need for additional officers had become apparent. Yvonne Singley (Illinois Board of Higher Education-Staff) was elected as Corresponding Secretary and Barbara Henley (Chicago State University) as Treasurer. A motion was passed for the group to be known as the Illinois Committee on Black Concerns in Higher Education (ICBCHE). It was also decided at this meeting that individual, rather than institutional, memberships in ICBCHE would provide the primary financial support for the 1983 fiscal year and that individual dues would be $20 for professionals and $5 for students. The annual fee for institutional membership was later set at $200. An effort would be launched to obtain foundation or private funds to support the conference.

Beginning with the exploratory discussions in May 1982, ICBCHE has benefitted from institutional and agency assistance for support of its programs and for its growth and development. A premise assumed by members of ICBCHE was that the organization engages in pursuits which further the cause and the goals of education in Illinois and, consequently, is entitled to seek and receive state-appropriated funds to support such efforts. Each public university has contributed through the hosting of Steering Committee meetings, workshops, symposia and conferences, and by underwriting employee or student participation. Similar assistance has come from some community colleges and a few private institutions.

The black presidents of predominantly minority universities and community colleges in Illinois provided enabling and essential support for the establishment of ICBCHE and the conduct of its programs. Together with black legislators they constitute one of the strongest ICBCHE support groups. As individuals, black trustees have provided equally significant and unfailing assistance. Some non-black presi-

dents and agency heads provided indispensable support, authorizing the use of resources and facilities which were vital to the birth and survival of ICBCHE.

Statewide agencies and organizations have provided significant support. Initial encouragement and continuous cooperation from the Illinois Board of Regents—and subsequently from all of the Illinois public governing boards—and support from the Illinois Board of Higher Education (IBHE), the Illinois Community College Board (ICCB), the Illinois State Board of Education (ISBE), the Illinois Community College Trustees Association (ICCTA), and the Federation of Independent Illinois Colleges and Universities (FIICU) have been important factors in the accomplishment of ICBCHE endeavors.

National organizations have also given substantial encouragement and support. Prime examples are the College Board, through its Midwestern Regional Office; the American Council on Education, through its Office of Minority Concerns; the American Association of Community and Junior Colleges, through its National Council on Black American Affairs; and the American Association of State Colleges and Universities.

The key factor to ICBCHE accomplishments has been the consolidation and coordination of the volunteer talents and energies of individuals who are dedicated to the advancement of educational and employment opportunities for underrepresented racial minorities. Although ICBCHE membership is campus-based with leadership provided by faculty, staff, students and trustees, support for the organization is broadly based with valuable assistance and participation coming from agency staffs, judges, legislators, public school teachers, and others. ICBCHE, as a statewide grassroots organization, has in some ways, become the "critial mass" that is impossible to muster and maintain at individual campuses or agencies where minorities are few or nonexistent.

Grassroots organizations are often born out of frustration, disenchantment and powerlessness. ICBCHE is no exception and demonstrates that the critical mass that could not be marshalled at individual campuses or agencies might be attainable through linkages or coalitions that broaden the base of support.

The affairs and activities of ICBCHE are conducted and coordinated by the Steering Committee (see Appendix B) which reflects in its membership the diversity and statewide nature of the organization. An Executive Committee, consisting of officers and chairs of permanent committees, sets agendas and maintains internal and external communications as needed between Steering Committee (and general membership) meetings. The significance of the contributions of Steering Committee members cannot be overstated since it has been primarily through their individual efforts that their institutions or agencies have become partners in the mission of ICBCHE. The contributions of individuals who are not directly involved in postsecondary education have also been important to the life and growth of ICBCHE.

Some financial support is obtained through annual membership fees. ICBCHE has used small grants ($35,000 to $50,000) as seed money for numerous activities designed to bridge gaps caused by underrepresentation and to pilot programs that enhance minority participation in education. Though small-scale and ancillary to mainstream institutional programs, and usually without benefit of equitable compensation to the coordinators for services rendered, the success of these initiatives led to the dis-

covery of just how minority constituencies are underserved, ill-served, misused and overused at many (predominantly white) postsecondary institutions.

Several features unique to ICBCHE as an organization have been important for attaining stated goals and objectives. As the cumbersome name implies, membership in ICBCHE is open and inclusive and not defined according to racial/ethnic, employment, cultural or economic status. The organization and its efforts are very aptly described by words such as self-developing, self-governing, mainstreaming, coalition-building and power-sharing. ICBCHE has also been inclusive with respect to the constituencies it has attempted to serve or involve in the activities fostered or sponsored. The membership of ICBCHE has included persons from at least 13 states and one foreign country.

ICBCHE was among the first organizations funded by the Illinois Board of Higher Education as a vehicle for enhancing minority participation in education through policy modification. IBHE has perceived and funded ICBCHE as an entity whose primary focus should be that of stimulating discussions about educational policy issues and concerns. An ICBCHE strategy has been to keep the concerns of the organization on the statewide policy agenda.

Programmatic efforts under the aegis of ICBCHE have been funded as exemplary initiatives which might inspire, foster and/or become part of institutional or system programming. In the fiscal year 1986-87, in addition to minority emphasis support programs on each of the public university campuses and at many community colleges, the Illinois Board of Higher Education approved funding in the amount of $2.43 million for Minority Educational Achievement Programs, a category of funding that did not exist in 1983-84. By 1991-92 this category of funding had grown to an annual allocation of more than eight million dollars.

ICBCHE-initiated activities which have been funded and active, although some for only a year or two, include:

Articulation/Transfer Program
Career Pathing for Entry Level Minority Professionals
Career Seminars for Minority Students
Conferences/Symposia/Workshops
Follow-up sessions to conferences
ICBCHE Journal/Proceedings
ICBCHE Newsletter: VOICES
Assessment of the Status of Minorities in Education in Illinois
Minority Fellowship Program
Minority Student Leadership Development
Minority Student Micro-Computer Program (for H.S. students)
Minority Student Resume Service
Opportunities Clearinghouse, a monthly listing of employment opportunities
Minority Writers Forum
Science Enrichment Program

Examples of some programs, now institutionalized, which might have been motivated, in part, by ICBCHE initiatives include:

Transfer Centers—now established at many community colleges

Institutional studies (in addition to the statewide assessment study based at the Center for Higher Education at Illinois State University) about campus climate

Minority Internship/Fellowship Programs, some of which are systemwide in concept and practice

Mathematics and science institutes/initiatives which focus on minority students

Other developments in part attributable to the efforts of ICBCHE and its supporters include expanded enrollments of minority students; increased hiring of minority faculty and staff and appointments of minorities at significant levels of management and leadership; and numerous efforts at various levels to diversify the cultural content of the curricula, i.e., to make curricula more inclusive of the accurate history and contributions of all participating races and cultures.

To be sure, there has been measurable—in some instances, substantial—progress since the inception of ICBCHE in 1982. Yet it is evident that the goals of ICBCHE, now largely embraced by institutions, systems, boards and agencies, are unmet and that much remains to be done. Some entities—boards, agencies, administrations, and administrators—still seem immune, uncaring, or insensitive to minority concerns or to the practice of equal opportunity. At some Illinois universities, throughout the 1980s and into the 1990s, the "glass ceiling" has remained firmly in place as black males particularly have not received appointments at management/leadership levels such as "Director" or above in major administrative divisions. Some predominantly white universities and some systems in Illinois have been "unable to find" minorities for appointments at the vice president/vice chancellor-level or above. Minority persons in positions of academic leadership such as Department Chairs, Division Heads, or Deans—except when administering "Special" or "Minority," programs—are, at best, sparse at Illinois universities.

The overriding and focal concern of ICBCHE continues to be the disproportionately low representation of blacks in postsecondary education. Essential secondary goals for achieving the primary goal of enhancing educational and employment opportunities for blacks and other minorities in Illinois are establishing a network for gathering and sharing information, identifying issues and concerns, conducting conferences/workshops for developing strategies, formulating recommendations, implementing strategies, and consolidating and coordinating the efforts of various sectors of minority educational interests.

To illustrate that establishing coalitions and implementing effective communication channels have, for ICBCHE, been key to accomplishing goals, one might review the initiatives which resulted from the combined effort of ICBCHE and the legislative Subcommittee on Minority Concerns of the Illinois Senate Committee on Higher Education during the 1984-85 legislative session. The resulting and subsequent legislation illustrates the effectiveness of this approach to the enhancement of minority participation in education in Illinois since 1982. Two bills sponsored by Senator Richard Newhouse, enacted by the Illinois General Assembly and signed in 1985 by Governor James Thompson, have been pivotal because they were mandates to establish priorities, policies and programs that would directly address the condition of minority underrepresentation. They are:

* ILLINOIS PUBLIC ACT 84-726—An act to require public institutions of higher education to develop and implement methods and strategies to increase the participation of minorities, women and handicapped individuals who are traditionally underrepresented in education programs and activities. [This act was later amended and strengthened by Illinois Public Act 85-283.]
* ILLINOIS PUBLIC ACT 84-785—An act to create the Illinois Consortium for Educational Opportunity (a program of financial assistance to implement the policy of encouraging minority students to enroll and complete academic programs at the post-baccalaureate level).

ICBCHE continues to work with legislators and legislative committees to sustain the impetus of the early years.

Colleges or universities which do not have predominantly minority student bodies—in Illinois, or elsewhere in the United States—are not likely to have the "critical mass" of minority representation needed in contemporary times to activate and sustain those efforts required to assure that members of minority groups receive equal opportunities and benefits throughout their postsecondary educational experiences. A statewide organization like ICBCHE, which works with other entities to fashion coalitions, linkages and networking strategies to accomplish mutual goals, has the potential to become the critical mass for each cooperating institution or agency; and, in so becoming, the organization not only creates the climate for change, but, in addition, becomes an instrument of change.

REFERENCE

King, C. S. (1983). *The words of Martin Luther King, Jr.* New York: New Market Press.

APPENDIX A

ICBCHE FOUNDING STEERING COMMITTEE

September 23, 1982

Charles E. Morris - Chairperson	Illinois State University
Clara S. Fitzpatrick - Vice Chairperson	Illinois Board of Regents
Marian Wilson-Comer - Secretary	Chicago State University

Name (Representative/Alternate)	**Institution/Agency**
Barbara Henley (R) Clinton Bristow (A)	Chicago State University
Johnetta Jones (R) Bill Ridgeway (A)	Eastern Illinois University
Dale Jackson (R) Marguerite Dozier (A)	Illinois State University
Toussaint Hale, Jr. (R)	Illinois Community College Board
Alfonzo Thurman (R) Horace Chapman (A)	Northern Illinois University
Otis Bolden (R) Homer Butler (A)	Sangamon State University
Emil Jason (R) Lula Lockett (A)	Southern Illinois University-Edwardsville
William Norwood (R)	Southern Illinois University-Trustee
John Long (R)	University of Illinois-Chicago
William A. Savage (R)	University of Illinois-Urbana
William Mosley (R) William Bradley (A)	Western Illinois University
David Hale (R)	Illinois Board of Governors (Staff)
Yvonne Singley (R)	Illinois Board of Higher Education (Staff)
Dennis Howland (R)	Ilinois Community College Board (Staff)

David Rabb - President, Black Student Union	Illinois State University (Student)
Montel Gayle - NIU Student Regent	Northern Illinois University (Student)

Committee Chairs

Alfonzo Thurman - Accommodations	Northern Illinois University
Charles E. Morris - Conference Coordination	Illinois State University
David Neeley - Constitution	Illinois State University
Dale Jackson - Editorial	Illinois State University
Clara S. Fitzpatrick - Funding	Illinois Board of Regents
William A. Savage - Program	University of Illinois-Urbana

APPENDIX B

ICBCHE STEERING COMMITTEE
January 1992

Executive Committee

Johnetta Haley - Chairperson	Southern Illinois University-Edwardsville
Clinton Bristow - Vice Chairperson (North)	Chicago State University
Brisbane Rouzan - Vice Chairperson (Central)	Illinois State University
Harvey Welch, Jr. - Vice Chairperson (South)	Southern Illinois University-Carbondale
Gloria-Jeanne Davis - Secretary	Illinois State University
Barbara Henley - Treasurer	Northern Illinois University

Committee Chairpersons

Seymour Bryson - Membership Committee	Southern Illinois University-Carbondale
Brisbane Rouzan - Issues and Policies Committee	Illinois State University
Homer Butler - Student Liaison Committee	Sangamon State University
Bill Ridgeway - Publications Committee	Eastern Illinois University
Charles E. Morris - Chairman Emeritus	Illinois Board of Regents (staff)

Ex Officio Members

Richard Newhouse - Retired Illinois State Senator	Illinois State Senate
Kenneth Hall - State Senator	Illinois State Senate
William Norwood - University Trustee	Southern Illinois University

STEERING COMMITTEE

J. Q. Adams - Associate Professor, Educational Foundations
Western Illinois University

James Alexander - Vice President for Business and Finance
Illinois State University

Donn Bailey - Director, Center for Inner-City Studies
Northeastern Illinois University

Harold Bardo - Assistant Dean, Minority Affairs, Medical School
Southern Illinois University-Carbondale

Bobbie Bradley - Executive Dean of Students
Chicago City Wide Colleges

Clinton Bristow - Dean, College of Business Administration
Chicago State University

Clarence Brown - Director, Personnel and EEO-AA
Bradley University

Seymour Bryson - Executive Assistant to the President, AA & EEO
Southern Illinois University-Carbondale

Homer Butler - Vice President for Student Services
Sangamon State University

Velma Carey - Director of Personnel Services
Sangamon State University

Horace Chapman - Institutional Research Officer
Sangamon State University

William Colvin - Director, Afro-American Studies
Eastern Illinois University

Gloria-Jeanne Davis - Assistant to the President for AA & EEO
Illinois State University

Clara Fitzpatrick - Member
Illinois Board of Regents

James Forstall - Associate Director
Illinois Board of Higher Education

Beverly Gartin - Assistant Dean of Fine Arts
Eastern Illinois University

Johnetta Haley - Director, East St. Louis Center
Southern Illinois University-Edwardsville

Barbara Henley - Vice President for Student Affairs
Northern Illinois University

Lucille Holcomb - Editor of VOICES
Normal, Illinois

Johnetta Jones - Director of Minority Affairs
Eastern Illinois University

Jerry Lacey - Associate Dean, Student Services
Southern Illinois University-Carbondale

Gail F. McGrady-Lutz - Director of Personnel
John Logan College

Charles E. Morris - Vice Chancellor for AcademicAffairs
Illinois Board of Regents

William Mosley - Director, Center for Preparation of Educators of Minority Students
Western Illinois University

Carol Mosley-Braun - Recorder of Deeds and Registrar of Titles
Chicago, Illinois

Richard Newhouse - Retired Illinois State Senator
Chicago, Illinois

William Norwood - Trustee
Southern Illinois University

Silas Purnell - Division Director
Ada S. McKinley Community Services

Benjamin Quilian - Vice President for Administration
Southern Illinois University-Edwardsville

Bill Ridgeway - Professor of Zoology
Eastern Illinois University

Constance Rockingham - Vice President for Student Affairs
Southern Illinois University-Edwardsville

Brisbane Rouzan - Assistant Vice President, Special Academic Services
Illinois State University

Ann E. Smith - Associate Chancellor
University of Illinois-Chicago

Joseph Smith - Director, Academic Affirmative Action
University of Illinois-Urbana

Madlyn Stalls - Visiting Professor, Black American Studies
Southern Illinois University-Carbondale

Melvin C. Terrell - Vice President for Student Affairs
Northeastern Illinois University

George Terry - Assistant to the President
Lewis and Clark College

Rose Thomas - Director, Urban Health Program
University of Illinois-Chicago

Alfonzo Thurman - Associate Dean, College of Education
Northern Illinois University

Alvin Townsel - Educational Consultant
Illinois State Board of Education

Harvey Welch, Jr. - Vice President for Student Affairs
Southern Illinois University-Carbondale

Rudolf Womack - Consultant
Macomb, Illinois

Maxine Wortham - Executive Director of Personnel
Peoria Public School District #150

Persons who have served in other offices or on the Steering Committee*:

Donn Bailey, Director - Center for Inner-City Studies
Northeastern Illinois University

Clarice Boswell, Counselor
Joliet Township High School

Dolores Brookins, Associate Director - Instructional Services
Illinois Community College Board

Norris Clark, Director - Black Studies
Bradley University

Ruth Clayborne, Dean of Student Services
State Community College

Delano Cox, Associate Vice President
City Colleges of Chicago

Angeles Davis, Director. - Affirmative Action and Minority Affairs
Elgin Community College

W. Clark Douglas, Dean of Student Affairs
University of Illinois-Chicago

Johnetta Haley, Director - East St. Louis Center
Southern Illinois University-Edwardsville

Richard Hayes, Affirmative Action Officer
Southern Illinois University-Carbondale

Marie Johnson, Associate Dean of Student Affairs
University of Illinois-Chicago

Otis Lawrence, Director of Assessments
Governor's State University

Judson C. Mitchell, Assistant Chancellor and Director, Affirmative Action
University of Illinois-Chicago

David Neely, Assistant Dean
The John Marshall Law School

Al Ordendorff, Public Information Director
Bradley University

Murrieal Orendorff, Assistant Director - Student Life and Programs
Illinois State University

Charles A. Taylor, Assistant Dean of Students
Loyola University

Edwina Tiggs, Retention Specialist
Lewis and Clark College

Sheadrick Tillman IV, Manager - Urban and Ethnic Education
Illinois State Board of Education

David W. Williams, Vice Chancellor for Academic Affairs
Illinois Board of Regents

*Positions shown are those held at time of service.